Mercurius Christianus.

THE

Practical Christian,

A TREATISE

Explaining the Duty of

Self-examination:

Together with Confessions, Meditations and Prayers in order to the Receiving of the HOLY COMMUNION of the Body and Blood of Christ.

BIBLIOTHECA BRITANNICA

Composed for the use of Devout Persons.

By *R. Sherlock* D. D. Rector of *WINWICK.*

Lam. 3. 40.

Let us search and try our wayes, and turn again unto the Lord.

LONDON,
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Practical Christian,

OR

A PORTRAITURE

OF

True Religion,

As Professed by the Members of the

Church of England.

THE Epistle Dedicatory,

To the Parishioners of

WINWICK,

IN

LANCASHIRE.

Good People,

THE *Cure of your Souls being by the Divine Providence incumbent upon me, very unfit to manage so great a charge, especially considering the liberty, or licentiousness rather, which most men assume in the way of Religion: In the discharge of my duty, though I cannot say I have been so prudent and diligent as the high and holy nature of the Function requires; yet I have not omitted frequently to put you in mind (which is one principal part of my Office) of the whole will of God,*

in the careful obſervance whereof the health of your ſouls conſiſteth.

The contents of God's revealed will being delivered and diſperſed through the whole body of holy Scriptures, are collected and ſumm'd up into general Heads, by the Church of Chriſt, in the Catechiſm *thereof: the which, though by a ſtrange Fanatick humor ſlighted, and even derided, yet contains all things both of* Faith *and* Fact *neceſſary to ſalvation, being rightly, clearly and fully underſtood.*

I have not ſpared my pains in preaching, nor my purſe in the maintenance of others to aſſiſt me herein; but by long experience it is evident, that Sermons (what through the variety and ſeveral modes and methods thereof, on the one hand, and what through the great abuſe thereof on the other) have not that influence upon the minds of men as becometh ſound Doctrine: *but have too much ſway with men* of itching ears, who heap to themſelves teachers after their own luſts, *who upon pretence of*

going

going on to perfection, go off the foundation, wax vain in their imaginations, and their foolish hearts are darkned, whilst they conceit themselves enlightned.

For your more ready, easie and constant instruction therefore, I have committed to writing, and made publick the Summary of Christian Doctrine, *in the* Church Catechism Paraphrased. *And because* Doctrine *without* Practice *is but a body of Religion without a soul to quicken it; I have now added* a Summary of Christian Practice, *in the ensuing practice of* Self-examination; *the rules whereof will equally discover to you your sins and miscarriages past, and serve for a guide in ordering of all the actions of your life for the future.*

In both which Summaries, there is nothing delivered but what I conceive necessary to be known, and also to be done or left undone in the way of Gods service, and of your own salvation: And such necessary things it highly concerns

you to have in continual remembrance.

And that you may not doubt, (being perſons of different perſwaſions) of the undeniable truth and verity, of each particular expreſt, you have each particularly confirm'd out of the fountain-truth, the holy word of God: the texts whereof, (to avoid prolixity) are quoted in the margin, to be examined at leiſure by any one who doubts of the truth of any thing in either Tract aſſerted.

The expreſſions I have uſed are plain, and eaſie to be underſtood by all, and as ſhort as I could deviſe; knowing that multitude of words, variety of expreſſions, and quaint affected phraſes, eſpecially in the Eſſentials of Religion, though they may more pleaſe, do not ſo much profit, but do really rather diſtract than inſtruct the minds of moſt: for it is not the ratling of the leaves, but the fruits of the Tree of Knowledge that feeds the ſoul to life eternal.

As to the duty of Self-examination, *the ſubject of the enſuing leaves, beſide*

the

the great neceſsity of its conſtant practice you are after an eſpecial manner engaged thereunto, who will not make any particular application to the Paſtor of your ſouls to help you therein, and to give you ſuch directions, as may ſuit with your particular wants and conditions: For the Prieſt's lips ſhould keep knowledge, and they (*the people*) ſhould ſeek the law at his mouth; for he is the meſſenger of the Lord of hoſts: *you are therefore commanded* to obey them that have the rule over (*or guide*) you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give an account, that they may do it with joy and not with grief; for that is unprofitable for you. Mal. 2. 7. Heb. 13, 17.

To ſupply your defect and neglect of this duty, this diſcourſe of Self-examination *is intended; and that you may in the conſcientious exerciſe thereof, prepare your ſelves aright for the worthy participation of the bleſſed Sacrament*

crament of Chriſt's moſt holy body and blood, this duty being at ſuch a time more eſpecially commanded: And becauſe of the great danger of unworthy receiving that Sacrament, every man ſtands obliged as ſtrictly to examine himſelf before he eat of that bread, and drink of that cup, *as he believes he ſhall be examined before the great Tribunal of Heaven; and accordingly to purge and purifie his ſoul by Confeſſion, Contrition, and all the ſacred acts and offices of true Repentance. You will meet with Directions, Confeſſions, Meditations and Prayers ſuitable to that ſoul-ſaving Sacramental feaſt in the following leaves; with other uſeful Meditations for the help of weaker ſouls, which the more illuminate and devout may advance to higher degrees of an heavenly Converſation.*

And may God of his great mercy aſſiſt you by his divine grace, not only to hear and read and talk, but to do and keep *his holy will and Command-*

ments

ments and walk in the same all the days of your life, which is a part of the dayly Devotions of

Your Respective Pastor,

Novemb. 10. 1672.

Ric. Sherlock.

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Sam. Parker.

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THE CONTENTS.

OF the great neceſſity of Self-examination in general Page 1

The Rule of Self-examination by the Vow in Baptiſm. p.7

Examination by the Ten Commandments. p.21

The Examination of Repentance p.77

Directions in the Confeſſion of ſin. p.81

A Form of Confeſſion of ſin, fitted to the Rules of Self-examination, whereunto every one may add or ſubſtract, as he finds himſelf guilty or not guilty. p.87

The Lord's Prayer Paraphraſed. p.127

The ſeven Penitential Pſalms Paraphraſed. p.133

Meditations and Prayers, to be partakers of the Merits of what our bleſſed Redeemer hath done and ſuffered for us. p.185

S. Auguſt. *Recommendation of the Paſſion of Chriſt unto God the Father.* p.199

S. Ambroſe's *Commemoration of our Saviours Paſſion.* p.202

S. Gregorie's *Prayers upon the Paſſion of Chriſt.* p.207

Meditations and Prayers preparatory to the holy Communion of the Body and Blood of Chriſt. p.209

Meditations and Prayers when you come to Church p.215

Meditations and Prayers fitted to the Seaſons and ordinary Actions of Day and Night. p.229

Of

Of the great Neceſsity of Self-Examination in General.

1. HE that Believes as a Chriſtian, that his Soul being immortal, is either entitled to everlaſting joy, through faith and obedience to the Goſpel of Chriſt, or lyable to eternal woe, through misbelief and diſobedience; *a* muſt be very ſtupid and ſottiſh, if he conſider not, and frequently examine, whether he may reaſonably conclude himſelf in the ſtate of Grace and Salvation, or of ſin and of death. *b*

a *John* 5. 28, 29.

b 2 *Cor.* 13. 5. *Gal.* 6. 4.

2. Since God will bring every work into judgment, *c* and upon our Trial and Examination at that great day depends either our well-being or undoing for ever; *d* it concerns every man that hath any ſenſe of his future condition, to try and judge himſelf for his miſcarriages in this life, as the means through

c *Eccl.* 12. 14.

d *Mat.* 25. ult. *Pſal.* 4. 4.

the Merits of Christ to avoid the ſevere judgments of God in the life to come. *e*

e 1 *Cor.* 11. 28, 31, 32.

3. Whoſoever continues in any known, wilful ſin, unrepented, is undoubtedly in a loſt condition. *f* Sinners we are all, but God in his great mercy hath commanded Repentance as a great Antidote againſt the poiſon of ſin, and preſervative from death, the wages of ſin. *g* And true Repentance is, 1. to confeſs with godly ſorrow our ſins paſt: 2. for ever to abjure and forſake them for the time to come. And to ſuch a penitent only mercy is promiſed *h*.

f *Luke* 13. 3, 5.

g *Matt.* 3. 7, 8.

2 *Pet.* 3, 9.

h *Prov.* 28. 13.

4. To both theſe general parts of true Repentance a full knowledge and deep ſenſe of all our heinous ſins, punctually and in particular, is abſolutely neceſſary: for no man can confeſs his ſins, who knows them not; nor forſake them, who is not feelingly ſenſible of the guilt and danger contracted by them: *i* therefore is this *Self-Examination* commanded as neceſſarily conducing to Repen-

1 Joh. 8. 11.
1 *Joh.* 1. 9.

i *Pſa.* 51. 3. *Iſa.* 59. 12.

Repentance or Converſion *k* and to new Obedience. *k*

k *Lam.* 3. 40.
k *Pſ.* 119. 59.

5. *The juſt man falleth ſeven times and riſeth again.* *l* Upon conſideration of his ſeven times daily failing, he hath ſeven times dayly Confeſſions to the praiſe of God. *m* But if not ſo often, yet twice a day Morning and Evening he takes a view of his miſcarriages the by-paſt day or night, confeſſing, bewailing and imploring pardon for the ſame. And thus by daily accounting for his dayly offences, he will have but one days ſin to account for upon his dying day. *n*

l *Prov.* 24. 16.
m *Pſ.* 119. 64.
Joſ. 7. 19.
Pſal. 6. 6.
Pſ. 77. 6.
n *Luke* 12. 42, 43.

We read of *Moſes*, that his leprous hand was made clean by thruſting it into his boſom; and ſo is the ſoul cleanſed from the leproſie of ſin by the ſtrict diſquiſition of the inward man, and of the Souls works done in the body. This is the very office and magazine of all Chriſtian vertues: Hence comes the knowledge of thy ſelf and the fear of God; hence compunction and humility; hence holy zeal of amendment and

Exod. 4. 7.

perſeverance in every good work. *Eccl.*9.12. And without the conſtant practice of this duty, men poſſeſs their immortal ſouls in vain, and live at all peradventure like the beaſts that periſh.

In order to the receiving of the Sacrament of Chriſt's holy Body and Blood in Special.

LEt a man examine himſelf, and ſo let him eat of that bread and drink of that Cup, 1 *Cor.* 11. 28. This duty is pretended unto by all, but for the moſt part 'tis only to withdraw themſelves from under the Examination of their Paſtors: for that 'tis either generally neglected or negligently performed by moſt of men, is manifeſt from the numerous company both of ſuch as come not at all, or come unworthily to that bleſſed Sacrament.

'Tis

'Tis the great reaſon, 1. Why ſo many perſons receive not, or having received and finding no benefit by that ſacred feaſt, have ſleighted and neglected it afterwards: for whileſt the leaven of malice and wickedneſs is not narrowly ſearched out and abandoned, it ſoures the bread of life and makes it unſavoury, and without any taſte of ſweetneſs to the ſoul. a 'Tis the reaſon

a 1 *Cor.* 5. 7, 8.

2. Why many perſons have by the receiving of that bleſſed Sacrament been more hardened in their ſins and in the errors of their wayes: for that ſpiritual food, meeting with the venomous ſores of ſin, not ſearched to the bottom, and ſalved by Repentance, is changed from nouriſhment to poiſon, and *what was ordained unto life is found unto death.* 2 *Cor.* 6. 14.

3. 'Tis the cauſe of thoſe ſad and diſmal judgments threatned to unworthy Communicants, 1 *Cor.* 11. 29, 30. and no marvel; for he that receives Chriſt's holy body and

blood into his ſoul not firſt ſearched and emptied of all his ſins, with *Judas* betrays him into the hands of his enemies, even thoſe very enemies that crucified him, which were our ſins: And therefore 'tis ſaid of ſuch that *they are guilty of the body and blood of our Lord, verſ.* 27. To avoid therefore ſuch an horrid ſin and diſmal judgments, 'tis commanded, *Let a man examine himſelf and ſo let him eat.*

The

The Rule of Self-Examination by the Vow in Baptiſm.

1. THat this *Self-Examination* being a duty of higheſt concern may not be ſlightly, partially, and deceitfully, but ſincerely and throughly performed; it muſt be made not by thoſe rules whereby too many do flatter and deceive themſelves, viz. *a* that of a bare and naked belief in Chriſt, that he died for our ſins, and we by faith in him are juſtified, and of the number of thoſe that are elected to life eternal: which are groundleſs preſumptions, except thy faith in Chriſt do *purifie thy heart* from all ſinful affections, *b and cleanſe thy hands from all ſinful actions*, c *and be alſo fruitful in all good works.* d

a *Prov.* 16. 25.

b *Acts* 15. 9.

c 2 *Cor.* 7. 1. *Jam.* 4. 8.

d *Jam.* 2. ult.

2. The true and infallible rule of *Self-Examination*, can be no other but that by which we ſhall be examined and tried before the judgment-Seat of Chriſt, which is not faith

alone, but an *universal obedience to the Gospel of Christ*. *a*

a 2 Thess. 1. 8.

3. The sum of *Evangelical obedience* is expreſt in the Vow which every true Chriſtian hath made when he was Baptized or Chriſtned: which is a ſummary of all Chriſtian duty.

4. Which Vow is the condition upon which we were admitted into the Covenant of Grace by Baptiſm, wherein we are made *Members of Chriſt, Children of God, and Heirs of his Kingdom of heaven*: And therefore they that take no care, make no Conſcience of keeping this condition, but ſlight, neglect or negligently perform the ſame, do uncovenant themſelves, and are left in their natural ſtate of ſin and miſery, viz. *Children of wrath, enemies of God* and *heirs of eternal damnation*. *b* For the benefits of the Covenant of Grace belong only to them that keep the condition therein required. *c*

b *Heb.* 10. 23, 26, 27, 28.

c *Deut.* 7. 9, 10. *Jer.* 11. 3, 4, 5. *Pſal.* 103. 17, 18. *Heb.* 2. 23.

5. Every

5. Every wilful ſin is a breach of this Covenant, and contracts therewith the ſin of perjury, and incurs the forfeiture of all the precious benefits of the members of Chriſt, children of God and Heirs of heaven; ſo that no man can reaſonably conclude himſelf within the Covenant of Grace, until the leaven of wickedneſs, which is a breach of its condition, be ſtrictly ſearched out and expurged. *a*

a 1 *Cor.* 6. 7, 8.

According therefore to this Covenant, which we have every one, rightly Chriſtned, made with God, it concerns every man to examine himſelf, who hath any care of his ſoul,

6. This condition conſiſts of three general heads call'd in holy *Writ* by the three Names of 1. *Repentance*, 2. *Faith*, 3. *Obedience*, containing there-under the whole duty of a chriſtian man.

7. *Repentance* conſiſts not only in confeſſion, with ſorrow for ſin

paſt, but in performance for the future of that grand Evangelical duty whereby we forſake ſin, renounce all *fellowſhip with the unfruitful works of darkneſs*, a *Deny ungodlineſs and worldly luſts*: *b* the which with ſeveral more expreſſions of the ſame nature, are the very ſame in ſence with the firſt part of our Baptiſmal Vow, *viz. to forſake the devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh*, which is frequently remembred to be one of the two main ends of all that Chriſt hath done and ſuffered for us. *b*

a *Eph.* 5. 11.
b *Tit.* 2. 12.
b *Luke* 10. 18.
Col. 1. 13.
Tit. 2. 15.
Heb. 2. 14, 15.

8. This being therefore the preparation of the Goſpel of peace *c* and the foundation of Religion, *d* is the firſt general rule of *Self-Examination*.

c *Eph.* 6. 15.
Matt. 3. 2.
d *Heb.* 6. 1.

To forsake the Devil and all his works.

AND it highly concerns us surely to do this, since they are the children of the Devil, who do his works *a*.

a *Joh.* 8. 44.

The devils first and general work was *Apostasie*: *he abode not in the truth*; *he kept not his first estate*: Here then in the first place consider seriously and impartially, how frequently, nay dayly, if not hourly, thou hast yielded to the suggestions of Satan, and become like unto him by swerving from thy first profession of the holy Christian Faith and Vow of Obedience to Gods commands, when admitted into Covenant with God in Baptism.

Jude 6.

The more particular works of the devil are 1. *Pride*, whereby he fell from being an Angel of Light to be a Spirit of Darkness *b*.

b *Isa.* 14. 14, 15.

2. *Lying*, for he is a Lyar and the father of it. 3. *Ma-*

Joh. 8. 44.

3. *Malice, hatred, envy,* with all the degrees of *Murder* both in will and deed, *he was a Murderer from the beginning.*

4. *Slander, backbiting* and *accusing of the brethren,* [a] from whence he takes the name of *Devil.*

[a] *Rev.* 12. 10.

5. *Tempting unto sin,* that's the incessant work of the Devil; who *continually goes about like a roaring Lyon seeking whom he may devour* [b].

[b] 1 *Pet.* 5. 8.

Examine then whether according to thy promise made unto God, thou hast manfully fought under the banner of Christ against the crafts and assaults of the Devil, tempting thee to any of these sins, or to any other miscarriage either in judgment or practice, and hast not rather suffered thy self, oftner than thou canst possibly imagine, to be taken in *the snares of the Devil, and led captive by him at his will.*

2 *Tim.* 2. ult.

The

The Pomps and Vanities of this wicked world.

These are in other words *the pride of life*, and *the lusts of the eyes*, which are inconsistent with the love of God *a*.

a *Joh.* 2. 15.

Upon this head Examine

1. Hath not thine heart been puft up with the wind of vain glory, which vents it self by boasting and bragging of *vain things* of the world which profit not, *b* by over costly and garish apparel, *c* high vaunting, imperious language, strutting gate, affected gestures, supercilious and scornful looks, *d* affecting and *receiving the honour which is from man, more than the honour which cometh from God only? e*

b *Ps.* 12. 4. c *Isa.* 3. 16, 17. d *Ecclus.* 9. 29, 30. e *Joh.* 5. 44.

2. Have you not esteemed your self more than others your equals, if not superiors; *f* either in respect of your worldly wealth, and estate, place of credit and superiority *g*, great-

f *Phil.* 2. 3. g *Ps.* 49. 6.

greatneſs of wit, readineſs of elocution, boldneſs to outvie, cunning to over-reach your neigbour, or in any other of thoſe worldly qualifications and endowments, which uſually ſwell the *vain minds of worldly men*, with conceitedneſs of their own worth, and makes them *love the praiſe of men, more than the praiſe of God?* a

a *Joh.* 12. 43.

3. Have no idle and lewd company, nor yet the ill example of others allured you to follow any of thoſe ſinful cuſtomes of the world, which have ſome outward ſhew of *pomp* and ſeeming bravery, but are really *vain* and empty of all true worth *b*: have you not delighted your ſelf in ſuch *lying vanities*, and loved even to be cozened both of your time and treaſure in purſuance of them *c*?

b *Pſa.* 144. 11. *Prov.* 1. 10, 11.

c *Pſ.* 4. 2.

4. Have you not loved and ſerved *Mammon* more than *God*, *d* by preferring the ſordid ſervice of your worldly ends, and intereſts, before the ſacred ſervice of God and the intereſts of your ſouls health and happineſs? *e*

d *Matt.* 6. 24.

e *Matt.* 6. 23.

And

And all the ſinful Luſts of the Fleſh.

1. Hath not the corrupt *ſeed* of carnal luſt taken root in your heart, and brought forth in your life, any of thoſe ſinful *fruits of the fleſh*, which are reckoned by S. *Paul* to be theſe, *Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, ſtrifes, ſeditions, hereſies, envyings, murders, drunkenneſs, revelling*, &c? *a*

a *Gal.* 5. 19,20,21.

2. If upon the ſtrict examination of your heart and life, you find your ſelf guiltie in any of theſe reſpects, then remember what follows, that *they who do ſuch things ſhall not inherit the kingdom of God, b* and ſuch ſurely are not within the Covenant of Grace, neither have they any title to the promiſes thereof, whilſt they continue in any of the forementioned ſins unrepented; for the promiſe only appertaineth *to him that overcometh, c* namely, *the Devil*

b *Gal.* 5. 21.

c *Rev.* 2. *and* 7, 11.

and all his works, the pomps and vanities of this wicked world and all the ſinful luſts of the fleſh.

The more particular breaches of this firſt part of your Covenant with God will appear upon examination of your ſelf, by thoſe particular Commands of God which they do reſpectively tranſgreſs.

Secondly, *To believe all the Articles of the Chriſtian Faith.*

HE *that believes* (viz. all the fundamental articles of the Chriſtian Faith) *ſhall be ſaved,* but he *that believeth not ſhall be damned* a.

a *Mark* 16. 16. *John* 12. 48.

Here then Examine

1. If you have learned, being young, what are theſe articles or points of Chriſtian Faith, where-

into

into you were Baptized or Chriſtned: and if you can now give a ready account of your Faith, and this both in the very words of your Creed, and alſo in the full ſence and true meaning of each Article thereof *a*.

a *James* 2. 18.

2. Do you ſtedfaſtly believe the infallible truth of each article, though perhaps you underſtand it not in its full extent? Are you zealouſly affected with them all, reſolved to die in this faith, and, if occaſion be, to die for it, *reſiſting even unto blood*, whatever may oppoſe or infringe the ſame; *earneſtly contending for that faith, which was once given to* [or by] *the Saints*, the holy Apoſtles of our Lord *c*?

1 *Pet.* 3. 15.

b *Jude ep.* 3. *v.*

3. Doſt thou not only *believe with the heart*, but alſo frequently *confeſs this faith with the mouth*; for as *with the heart man believeth unto righteouſneſs, ſo with the mouth confeſſion is made unto Salvation c*?

c *Rom.* 10. 10.

4. Have neither the ſenſeleſs neglect of ſome, nor the prophane ſcoffs of others, made thee alſo neg-

lect, or be ashamed to confess thy Faith in publick? and if so, thy faith is not sincere, for he that truly *believeth in God will not be ashamed* a openly to profess it; remembring that there is a dismal shame, and confusion of face threatned to him that *is ashamed of Christ, and his words* b, which are summ'd up in the Creed.

a *Rom.* 10. 11.

b *Mark* 8. ult.

5. Hast thou lived in the practice of this Faith, framing both the affections of thy heart, and the actions of thy life according to what each article doth imply and implicitely command? for thus *the just man lives by his Faith* c.

c *Heb.* 2. 4. *Rom.* 1. 17.

6. Have you not been mistaken in the nature of a true Christian Faith, making it to be a presumption upon the *promises* of the Gospel abstract from obedience to the *precepts* thereof? And hath not thy Faith been rather *notional* in the brain, than *practical* in the heart and life? been more in talk and dispute, and verbal profession, than in love and good works d, and holy conversation?

d *Gal.* 5. 6. *Jam.* 2. 17.

tion? for *the Kingdom of God is not in word, but in power* a of holy actions.

a 1 Cor. 4. 20.

Thirdly, *To keep Gods holy Will and Commandments, and to walk in the ſame all the days of thy life.*

TO obey Gods Commands is properly to *ſerve* him, *a* which is frequently affirmed to be the plain road way to heaven *b*.

a *Eccleſ.* 12, 13.
b *Mat.* 19. 17. *Rev.* 14. 12.

Theſe Commandments are *the ſame which God ſpake in the* 20. *Chap. of* Exodus *c*, the rule of righteouſneſs, being the ſame under the Law, and under the Goſpel, only in the one 'tis more plainly and fully underſtood than in the other.

c *Mat.* 19. 18, 19. *Mark* 10. 19.

Here then a more large and particular *examination of thy ſelf* is required; *viz.* by all the duties commanded and ſins forbidden in the precepts of the Moral Law.

God

The First Commandment.

God spake these words and said, I am the Lord thy God, Thou shalt have none other Gods but me.

Examination by the First Commandment.

THe Duties enjoyned in this Commandment are, First,

To believe in God.

Since Faith in God is the ground of all religious worship, Examine, *First*, Whether truly and without all doubting or harbouring any secret Atheistical thoughts you do believe the being of God and his providence over all? *Heb.* 11. 6.

Secondly,

Secondly, That you believe of him what he truly is, a pure, ſpiritual, inviſible Eſſence, a God moſt wiſe, moſt holy, eternal and infinite, infinitely merciful and infinitely juſt, infinitely great and glorious, omnipotent and immortal, without beginning of daies or end of time: and in a word, that his excellency, perfection and felicity in himſelf is beyond all that the wit of man can conceive?

Joh. 4. 24. 1 *Tim.* 1. 17. *Eccluſ.* 16. 11, 12. *Pſal.* 77. 13, 14. *Deut.* 28. 58.

Thirdly, That you believe in him as the great Creator of the world, redeemer of all men, and ſanctifier of his Church and people, three perſons, Father, Son, and Holy Ghoſt, one God over all, bleſſed for ever?

Mat. 28. 19. 1 *Joh.* 5. 7.

And becauſe the faith of moſt is but notional and verbal only, daily decaying as the world draws nearer to an end, examine the ſincerity of your Faith by theſe eſſential properties thereof.

Luke 18. 8.

1. If it purifie your hearts from all unworthy thoughts of God, and vile

Acts 15. 9.

vile affections that ſeparate from him.

2. If it encreaſe divine love in your heart, which was *Mary Magdalens* faith, *Luk.* 7. 47. *Luk.* 7. 47.

3. If it make you devout and intenſe in your Prayers, which was the Woman of *Canaans* faith, *Matt.* 15. 28. *Mat.* 15. 28.

4. If thereby you cleave unto God, and make him your choice above all the pleaſures and treaſures of the world, which was *Moſes*'s faith, *Heb.* 11. 24, 25. *Heb.* 11. 24, 25.

5. If it make you ſtrong to reſiſt even unto blood, which was the faith of all Martyrs, *Heb.* 11. 33, 34. If it bring forth the fruits of good works, which was *Cornelius*'s faith, *Acts* 10. 2. and is the life of faith, *James* 2. ult. *Heb.* 11. 33, 34. *Acts* 10. 2. *Jam.* 2. ult.

Secondly, *To truſt in him.*

Examine, *Firſt*, Whether both in proſperity and adverſity your mind

mind hath ſo been ſtaid in the Lord,
Pſ. 62. 1. as not to be puft up by the one, or
2 *Theſſ.* 3. 3. dejected by the other?

2. Have you not betrayed your truſt in the care and providence of God, ſo as either to diſtract your
1 *Pet.* 5. 7. mind with carking cares for worldly concerns, nor yet to uſe any unlawful means to acquire or preſerve
Mark 8. 45. health, wealth, credit, liberty or life it ſelf?

3. Have you not *leaned to your own*
Prov. 3. 5. *underſtanding*, truſted to your own
1 *Tim.* 6. 17. wit, policie, ſtrength, riches, nor
Jer. 17. 5, 7. yet in the favour and power of any mortal man to the weakning of your dependance on God alone?

Thirdly, *To hope in God.*

Firſt, Whether to enjoy God,
a *Pſal.* 16. 10. and thoſe joys which are in his preſence attainable *a* be the great and
b *Pſ.* 71. 5. *Jer.* 7. 7. main object of your hope *b* as being created after his image, and to attain the perfection of your being
c *Pſal.* 73. 24, 25, 26. in the beatifical enjoyment of his Sacred Majeſty *c*?

2. Hath

2. Hath your hope to enjoy God been accompanied with a conformitie to the nature of God, *being holy as he is holy, merciful as he is merciful* a? For you hope in vain to see God in heaven and enjoy him, except you be God-like b?

a 1 *Pet.* 1. 15, 16. *Luk.* 6. 36.
b *Mat.* 5. 3.

3. Have you so hoped to enjoy the promises of God as to obey his precepts and be fruitful in all good works? *hope in the Lord and be doing good* c, your hope is otherwise but a sinful presumption or *the hope of the hypocrite that perisheth.* d

c *Ps.* 37. 3.
d *Job* 8. 13.

4. Hath not your hope in the mercies of God through the merits of Christ, emboldned you to go on in any known sin unrepented of and banished out of thy heart?

Fourthly, *The fear of God.*

1. Hath thy fear of Gods *judgments* equally ballanced thy hope in his *mercies,* revering his justice and the direful threats and examples thereof in his holy Word, so as not

to dare to ſin againſt him? *Fear the Lord and depart from evil.* a

a *Pſal.* 4. 5. *Prov.* 3. 7. *Phil.* 2. 12.

2. Have you not more feared to ſin in the ſight of men, than in the preſence of God, more feared to diſpleaſe man, than to incur the diſpleaſure of the Almighty; more feared to loſe thy credit amongſt thy neighbours and companions than to hazard the loſs of Gods favour; nor yet more feared the penalty of humane Laws, than the threatnings of the divine?

1 *Theſſ.* 3. 4 *Prov.* 29. 25. *Iſa.* 51. 12. *Luk.* 12. 4, 5.

3. Hath thy *fear* of God been rather *filial, viz.* a fear to offend ſo gracious a father, than *ſervile*, for fear of puniſhment? But becauſe we are commanded *to work out our Salvation with fear and trembling*, Examine, whether the filial fear of God prevail in your heart, and gather ſtrength over the ſervile fear, till at laſt it be quite caſt out by perfect love, which is that which follows.

Phil. 2. 12.

1 *Joh.* 4. 18.

Fifthly,

Fifthly, *To love the Lord thy God with all thy heart and with all, &c.*

This divine love includes all these graces, and all the particulars of the duties we owe unto God. And because every man pretends to love God, how falsely and deceitfully soever he think or say it, therefore this divine affection is to be strictly examined by these following Rules. *Mat.* 22. 37, 38. 1 *Cor.* 13. 1, 2. ad ult.

And *First*, as thy faith so thy love of God is not sincere except thou be in some good measure conformed to his nature, *pure as he is pure, just, good, gracious*----as God is so; *Be ye followers of God as dear children and walk in love.* *Eph.* 5. 1, 2.

2. If the will of God be the rule of thy will and moderator of all thy affections, loving what he loves, hating what he hates, even to the love of thine enemies and hatred of thy friends, if in competition with the love of God. *Ps.* 97. 10. *Mat.* 5. 44. *Luk.* 14. 26.

3. If the chief end of all your actions be to pleaſe God, more than to pleaſe your ſelf, or to pleaſure any perſon, how great and high, how near or dear ſoever.

1 *Theſſ.* 2. 4
Mat. 18. 8.
Matt. 10. 37.

4. If it be the joy of your heart to come into the houſe of the Lord, to converſe with him in holy prayers, publick and private, to contemplate his perfections and felicities, ſo as to be inflamed with longing deſires and affectionate breathings after him; to glorifie him both with heart and voice, both with your lips and in your life.

Pſ. 122. 1.
Iſa. 2. 3.
Pſ. 27. 4.
Pſ. 42. 1, 2.
Pſ. 71. 20, 21, 22.
1 *Pet.* 2. 12.

5. If you be quick, ready, active, regular and conſtant in your Obedience to all his Commandments.

Joh. 14. 15.

6. If you long to have a more full enjoyment of God in the world to come, and do not rather prefer a troubleſome temporary abode in this life, before the pleaſures of Gods right hand in the other.

Pſ. 63. 1. 3.
2 *Cor.* 4. ult. ch. 5. v. 1, 2, 3.

By

By these Rules you may examine your self whether you love God *in deed and in truth*, and not in *conceit*, and *verbally* only.

Sixthly, *To call upon God and give him Thanks.*

In the habitual practice of the former Graces of the Spirit, consists the *worship of God in Spirit*: and they are all put in practice chiefly by holy *prayers* unto God and *praises* of him, which is therefore the principal part of Gods outward worship, and — *Joh.* 4. 23, 24. *Psal.* 50. ult.

First, here *examine*, how frequently you have sleighted and omitted to call upon God, being hereunto obliged, both publickly in the congregation and privately in your closet, *morning* and *evening* at least, signified by the *morning and evening sacrifice*. *Ps.* 134. 2. *Matt.* 6. 6. *Ps.* 55. 17. *Eccl.* 11. 6.

2. How often hath any slight occasion and pretence made you neglect this indispensable duty of Prayer,

eſpecially the publick prayers of the Church; and have you not been ſecretly glad, when any ſuch occaſion hath happened?

3. Being come into the houſe of God, have you not neglected to joyn in the prayers and ſervice of God there celebrated, and through ignorance and dulneſs, or a ſinful ſhame omitted to lift *up your voice in the congregation, to praiſe the Lord in hymns and pſalms and ſpiritual ſongs,* and audibly to ſay *Amen* to the prayers of the Church?

Eph. 5. 9. *Pſ.* 106. ult.

4. Have you not been *too raſh with your mouth to utter any thing before God,* that is either unfit, impertinent or unlawful to be asked, but have firſt weighed all your words in *the ballance of the Sanctuary,* and have framed all your prayers according to the pattern which our Lord hath given us, both by his own prayer and the prayers of his Church?

Eccleſ. 5. 2. *Hoſ.* 14. 2. *Matt.* 6. 9.

5. Have you prayed for others, *viz.* all Superiours and relations of every

1 *Tim.* 2. 1.

kind, and not only for such as are your friends, but for your very enemies also? *Mat.* 5. 44.

6. Have you first endeavoured to purifie your heart from all hypocrisie, and to cleanse your hands from all your actual sins by true repentance, before you make your approaches to the most holy God by prayer? *Jam.* 4. 8.

7. Do you practise as you pray, in the careful use of those means which God hath appointed, to obtain your petitions? *James* 1. 7. 8.

8. Do you daily praise God for his great *glories* in himself, and give him thanks for his manifold *graces* both *general* to all men, *special* to his Church and people and *particular* to your self expressed? And do you shew forth the praises of God, not only with your lips, but in the good works of your life, that others may be thereby excited to glorifie God also? *Eph.* 5. 20. *Matt.* 5. 16.

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The Second Commandment.

Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God, am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them

that love me, and keep my Commandments.

Examination by the Second Commandment.

Deut. 4. 15, 16. 1. HAve you not in your phantasie misrepresented the most pure and spiritual God, under any bodily shape or visible being whatsoever?

Matt. 5. 24. *Rom.* 1. 25. *Col.* 3. 5. *Phil.* 3. 19. 2. Have you not served the creature more than the Creator, making *a God of the World* by Ambition, and Covetousness which is Idolatrie, or *a God of your belly* by Luxury and the too much indulging of carnal delights?

Ezek. 14. 4. *Ps.* 81. 9, 12. *2 Cor.* 10. 5. 3. Have you not *set up your idols in your own heart*, idolized your own imaginations, by believing and worshipping God otherwise than himself hath prescribed, either immediately

mediately in his holy Word, or mediately by the Miniſtry of his holy and true Church? *Deut.* 4.2. *Heb.*13.17.

4. Have you worſhipped God as with all *internal* devotion of *ſoul*, ſo alſo with all *external*, humble and low proſtration of *body*; for in being *forbidden* to fall down to ſerve Idols, or any falſe gods, you are thereby *bidden* to fall down in ſerving the Lord? *Pſ.*95. 6. 1 *Cor.*6. ult.

5. If *you abhor Idols*, Examine, if you have not been guilty of *Sacrilege*, which is *to rob God in Tithes and Offerings*, or of whatſoever is devoted to his Service? both of which ſins are equally condemned by this Law: for as by *Idolatrie* God is robbed in his ſervice, ſo by *Sacrilege*, in the ſupport and maintenance of his ſervice. *Rom.*2.25. *Mal.* 3. 8.

The Third Commandment.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs, that taketh his Name in vain.

Examination by the Third Commandment.

HAve you not prophaned the Name of God either,

Firſt, in your *thoughts*, by entertaining any misbecoming apprehenſions of Gods Majeſty, and ſuch as are vain and mean, and far below the *Name* of God, which is *great, wonderful and holy*? Or, Pſ. 99. 3.

2. In

Jam. 2. 7. 2. In your *words*, by any ſcurrilous and irreverent diſcourſes of God, or impertinent and unſeemly addreſſes unto him? Or,

2 *Sam.* 12. 14. *Rom.* 2. 23, 24. 3. In your *actions*, by the ungodlineſs and injuſtice of your converſation, giving occaſion to others *to blaſpheme his Name?*

Lev. 19. 12. *Mat.* 5 34. *Jam.* 5. 12. *Pſ.* 109. 17. *Jam.* 9. 3, 10. 4. Have you taken no falſe and unlawful Oaths, nor yet been guilty of too ordinary, cuſtomary ſwearing in diſcourſe; or curſing by the dreadful Name of God, which is only to be mentioned for adoration and bleſſing?

Ezek. 17. 18, 19. *Zach.* 8. 17. 5. Have you carefully obſerved thoſe lawful oaths you have taken in order to ſubjection to higher powers, nor yet have taken any that have been contrary thereunto?

Pſal. 15. 4. 6. Have you to the utmoſt of your power obſerved all juſt promiſes made unto others, though to your prejudice in your outward affairs?

And

And becauſe the Name of God is to be honoured in all things that have his Name enſtamped thereupon: you may therefore upon this Commandment Examine, as to the duties you owe, Firſt, *to the Word*, Secondly, *to the Sacraments*, Thirdly, *to the houſe of God.* *Lev.* 21. 6. *Deut.* 28. 58. *Jer.* 34. 15, 16.

As to the Word of God.

Firſt, Have you a far more venerable eſteem for *the Word of God*, than for *the word of man*, though ſpoken in the Pulpit, wiſely diſtinguiſhing betwixt the *divine inſpiration* of the one, and the *humane invention* of the other? 1 *Theſſ.* 2. 13, 14.

2. Do you believe unfeignedly all that God hath ſpoken in his holy Word, whether by doctrine or example, promiſes or threatnings? and have the promiſes of Gods Word allured you to obey its precepts, and the threats (confirmed by examples) deterred you from doing what is therein prohibited? *Pſal.* 37 3. *Pſ.* 90. 11.

3. Have

3. Have you not placed your Religion in the bare reading of holy Scriptures, and hearing of Sermons, without due consideration of the
*Mar.*4.24 weight and true meaning of what you have heard or read, and with-
*Jam.*2.22 out the careful practice thereof in your life?

4. Have you not made your own *private interpretation* of Scriptures,
2 *Pet.*1.20 nor *wrested* any Text to another
2 *Pet.*3.16 sence than the holy Spirit of God
1 *Tim.*6.3. intended therein, either to please
Tit. 3. 9. your own fancy, or maintain some private opinion, or to minister to contention and dispute?

5. Have you not used the Word of God in ordinary and common talk, either to excite to merriment and laughter, or to show your own wit, and secretly boast of your reading and readiness therein?

As

As to the Sacraments which Christ hath ordained in his Church.

First in general; Have you a very high and holy esteem for those blessed means of grace and mysteries of salvation, believing unfeignedly the great necessity and efficacy both of *Baptism* and the *Lords Supper*, and not upon any pretexts or pretences neglecting the devout and reverend use of either, as occasion and opportunitie hath been offered? *Joh.* 3.5. ch. 6.53.

2. Have you not prophaned the consecrated elements of either Sacrament, by esteeming and using them as common things? *Act.* 10.15.

3. As to Baptism in particular your grand dutie is to examine your self frequently by that solemn vow you made when Christned, confessing and bewailing your manifold transgressions thereof, and daily renewing your Covenant with God; resolving and promising daily to forsake the Devil, the world, and the

the flesh, and devoting your self to the sacred service of God by a true and lively faith and obedience to his commandments: the breach of which vow unto God, is a greater offence, than that of ordinary Swearing, because in the one God is but call'd upon as *a witness*, but in the other *he is a party* concerned.

Concerning the Sacrament of the holy body and blood of Christ.

Examine,

Isa. 65. 12, 13. *First*, How often you have neglected to come, being invited, to that blessed Feast; and here consider the causes of this sin, which are, 1. Ignorance of your Duty, joyned with a slothful and careless neglect to take pains for instruction, or apply your self to your Pastor for direction: 2. The terror of unworthy receiving considered, but the duty to receive, not remembred.

Isa. 5.13.

1 *Cor.* 21. 28, 29.

Isa. 55.23. 3. Impenitence, and continuance in sin, prefer'd before the Sacred Religious actions of a due preparation, and devout participation of that bread of life.

Secondly,

Secondly, Notwithſtanding which impediments examine, have you not preſumed to come to that Sacred feaſt, being ignorant of *the nature* of *the ends*, and *benefits* thereof, and ſo received the ſame unworthily, *not diſcerning the Lords body*? Or having knowledge, 1 *Cor.* 11. 27.

Thirdly, Have you accordingly prepared your ſelf aright, to come unto that Celeſtial banquet, and that 1. by a thorow examination of your ſelf, to find out your ſins and failings, 2. by a full confeſſion of them to God, and in ſome caſes to Man, and that 3. with all contrition and godly ſorrow for ſin, and 4. with a full purpoſe of amendment: renewing your covenant with God, contracted in the foregoing Sacrament of Baptiſm, and now to be ſealed in the Sacrament of Chriſts blood. *Sam.* 4. 8, 9, 10. *Act.* 3. 19. *Heb.* 10. 16, 17.

Fourthly, Have you with all Reverence and Humility, both of Soul and body, approached to that Sacrament, and have you received the ſame, 1 *Cor.* 6. 20

ſame, 1. with a lively faith in the mercies of God, through the merits of Chriſt: 2. with all Devotion and Thankfulneſs of heart, in the grateful acknowledgment of Gods infinite love, in giving his Son to be both *the price* of your Redemption, and *the food* of your ſoul: 3. with an entire and unfeigned Charity towards all men: 4. being inwardly affected with a ſpiritual joy in the Lord.

Rom. 5. 1,2.
Joh. 3.16.
1 *Tim.*1.15.
1 *Pet.*1.18.
Joh. 6.51.
*Mat.*5.23, 24, 25.
Iſa. 12. 3.

Fifthly, After the participation of thoſe divine Myſteries, examine whether you feel your former ſinful motions, ſenſual and worldly luſts dying, and decaying in your heart; 2. Whether you have any ſenſe of God's mercy, refreſhing your ſoul, as to the pardon of your ſins paſt, and 3. of grace quickening and ſtrengthning you to ſerve God more ſincerely and induſtriouſly for the time to come: If not, you may juſtly ſuſpect your ſelf guilty, either of an undue preparation, or ſome ſinful defect in the participation thereof.

Rom. 14. 17.

3. And

3. And becauſe the Name of God is called not only upon his Word and Sacraments, but alſo upon the place where thoſe are adminiſtred: Examine whether you have made your approches to that houſe which is called by his Name (*viz.*) *the Temple of the Lord, the houſe of God, &c.* and demeaned your ſelf therein with that lowly Reverence and Humility, both inward and outward, as becomes the place that is ſeparate to his ſervice, and ſanctified by his ſpecial preſence therein: if otherwiſe, remember with horror, *if any one defile or prophane the Temple of the Lord, him ſhall God deſtroy, for the Temple of God is holy.*

1 *Cor.* 3. 17. *Pſ.* 93. 5. *Matt.* 21. 13. *Pſal.* 5. 7. 132. 7. *Pſ.* 11. 4. *Hab.* 2. 20. 1 *Cor.* 3. 17.

The Fourth Commandment.

Remember that thou keep holy the Sabbath day. Six days ſhalt thou labour, and do all that thou haſt to do: but the ſeventh dāy is the ſabbath of the Lord thy God: in it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy manſervant, and thy maidſervant, thy cattel, and the ſtranger that is within thy gates: for in ſix days the Lord made heaven and earth, the ſea, and all that in them

is,

is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

Examination by the Fourth Commandment.

1. HAve you wisely distinguished betwixt times sacred and prophane, by esteeming of such days as are devoted to the service of God, in a select and separate respect, from such as are common or ordinary days allowed for the service of man?

Eccles. 33. 7, 8, 9.

2. Have you not omitted the Christian duties required to the Sanctification of the Lord's day, and of every day holy to the Lord, *viz.* 1. The publick Prayers with Thanksgivings, the *Psalms and Hymns and spiritual Songs* in the Lord's

Eph. 5. 19. *Esa.* 56. 7.

Lord's houſe? 2. The Offices of Charity, Alms-deeds, Viſiting the Sick? *Matt.* 12. 12. *Mar.* 3. 4.

3. Have you not prophaned any days devoted to Gods publick worſhip, by doing ſuch ſervile works that might be omitted, or by going unneceſſary journeys, or by ſpending the ſame in idleneſs or vain ſports, luxury and wantonneſs? *Iſa.* 56. 2. *Ex.* 20. 10. *Iſa.* 58. 13, 14.

4. Have you obſerved not only the *Feſtival days*, but alſo *thoſe daies of Faſting and Humiliation* which have been obſerved in all ages of the Church of Chriſt, by the devout people of God, and are injoyned by lawful ſuperiors, in order to the obedience we owe to the Commands of God? *Joel* 1. 14. *Mat.* 6. 16 1 *Cor.* 7. 5. *Lev.* 16. 29, 30.

Have you kept the true Chriſtian ſpiritual Sabbath, which is to reſt from the ſervice of ſin, and to be wholly devoted to the ſervice of God here; ſo that you may reaſonably hope to keep a ſpiritual Sabbath with God, and all the Chore of heaven, hereafter? *Heb.* 4. 9, 10, 11, 12.

The Fifth Commandment.

Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

Examination by the Fifth Commandment.

THe Chriſtian duties enjoyned in this Commandment are as many as there are Relations of *Superiority* and *Inferiority* amongſt men.

1. As to your natural parents: Have you not been ſtubborn, and irreverent in your carriage towards them: have you not ſecretly deſpiſed them in your heart, nor openly publiſhed their infirmities: Have *Deu.* 21. 18, 19. *Pro.* 20. 20. ch. 23. 22.

*Pro.*30.17. you not ſleighted their wholſome admonitions, nor diſobeyed their lawful Commands: have you not *Pro.*1.8. & 4.1. & 13.1. neglected to comfort and relieve them, to the beſt of your power *Eph.* 5. 1. and ſkill in their ſickneſs, wants, weakneſs, and old age: and have *Eccles.* 3. 12, 13. you not ſecretly coveted their eſtates, though by their death?

Mar. 7. 11, 12.

2. If you be a Father or a Mother of Children, examine; 1. have you taken care to ſee they were rightly, and in due time, Baptized? 2. That they be taught, aſſoon as they are able to learn, what a ſolemn Vow was made in their name, when baptized, with the principles of religion implyed therein, and depending thereupon? 3. To correct them for their offences, that they contract not a cuſtom in ſin; to give them good example; 4. To pray for them in private, and openly to give them your bleſſing; 5. To provide for them, according to your ability, and not to ſpend in needleſs riot, or otherwiſe, what ought to have been reſerv'd for their maintenance?

Eph. 6. 4. *Heb.*12.11, 11, 13.

*Eccles.*3. 9. 1 *Tim.*5. 8.

3. As

3. As to your *Civil Father* who *is the King as Supream*: Have you not been cenſorious and malepert, in judging and traducing him, or his government: Have you not grudged to pay him toll or tribute: Refuſed to obey his lawful Commands: Had no hand in riſing up againſt him, nor contributed thereunto, by ſowing ſedition and faction, ſpreading infamous reports——? 1 *Pet.*2.13, 14. *Jud. v.* 8. 2 *Pet.* 2. 10, 11. *Rom.* 13.6 *Tit.* 3. 1. *Rom.*13. 1, 2. *Pro.*24.21 *Eccles.*10. 20.

4. As to your *ſpiritual* Fathers, the Biſhops and Paſtors of Chriſts Church: have you not deſpiſed their Calling, but honoured them, according to their reſpective degrees and ſtations in the Church of Chriſt? have you not ſleighted and diſobeyed thoſe Commands ad Admonitions which God by them hath given you? have you not denyed or diminiſhed their dues, or payed them grudgingly? have you not forſaken your lawful Paſtor, to follow after factious Preachers, or ſuch who more tickle your itching ears; which is the iſſue of a corrupt heart, and the high rode to 1 *Tim.* 3.1. & v.17. *Luk.* 10. 16. 1 *Tim.* 5. 17. *Heb.*13.17. *Eccles.* 7. 29. *Job.*10.4, 5. 2 *Tim.* 4. 3, 4. *Pro.* 29.1. *Isa.*29.21.

error and falſhood? Have you not
Eph. 6.5. been angry when told of your faults,
Tit. 2.9,10 or put in mind of the errors of your waies, and refuſed to return and amend thereupon?

5. Have you been reſpective
Luk. 10. 32. and lowly in your demeanor to all
Rom. 12. 10. your Superiors, whether in age, or office, learning and judgment, tem-
2 *Tim.* 2.20 poral eſtate and preferment, giving
1 *Pet.* 2.17. to each the honour due to their reſpective conditions, and this though you have no dependance upon them, nor hopes to receive any benefits from them?

6. Have you been meek, gentle,
Tit. 3. 2. courteous and affable unto all men, as becomes the Spirit of a true Chriſtian, not high and haughty, churliſh and diſtaſteful in your carriage towards any; ſleighting, undervaluing, ſcorning your equals, if not your betters, in ſome reſpects? However, the truly humble good
Phil. 2.3. Chriſtian *eſteems others better than himſelf.*

If

If you have any perſons under your command, as a Maſter of a Family, have you not been over harſh and rigorous towards any of your ſervants, nor defrauded them of their wages; and have you preſerved them to your power, from the wrongs of others, and have you taken care, what in you lies, for the good of their ſouls; *viz.* that they be Catechized in the Principles of Religion, and duly frequent the publick Worſhip of God, both in Church and Family.

Eph. 6. 9.
1 *Sam.* 12. 3.
Gen. 18. 19
Joſ. 24. 15

If you be a ſervant, examine; have you been obedient to your Maſter in all his lawful commands? juſt and true in the managing his buſineſs, ſo that he hath ſuffered no loſs, either by your careleſneſs, or diſhoneſty, and hath your carriage towards him been ſubmiſſive and meek, not anſwering again, when provoked by hard language?

Eph. 6. 5.
Tit. 2. 9, 10

In a word: have you obeyed that admonition of S. *Paul*, which is the more full meaning of this 5. Com-

mandment, *Render therefore to all men their due; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the Law.*

Rom. 13. 7, 8.

The

The Sixth Commandment.

Thou ſhalt do no murder.

Examination by the Sixth Commandment.

THere are ſeveral degrees of *murder* in this Law prohibited, and though you have not been guilty thereof by blood-ſhed; yet examine:

1. Have you not been guilty of *immoderate anger*, *a* been peeviſh, and diſquieted at trifles, at ſlight miſcarriages of others, and inconſiderable accidents about you? a *Mat.* 5. 21, 22.

2. Hath not your anger ſwelled into wrath and fury, nor been drawn out into hatred and malice, nor broken out into bitter and opprobrious language, *rendring evil for evil, and* *Pro.* 27. 3, 4. *Eph.* 4. 31. *Jam.* 1. 19 *Mat.* 5. 22

railing for railing, a brawling and quarrelling for any offence; going to law upon petty and ſmall occaſions of treſpaſs?

1 *Pet.* 3. 9. *Mat.* 5. 40

3. Have you not *envied* the good parts and endowments, or the wealth and preferments, or the flouriſhing eſtate of others, in any reſpect, how wicked and unworthy ſoever they be?

Pſ. 29. 1. *Rom.* 13. 13.

4. Have ye harboured no ſecret grudge in your heart towards any perſon, nor entertained any ſecret thoughts and deſires of *revenge*?

Levit. 17. 19, 18. *Mat.* 5. 38.

5. Have you not ſecretly rejoyced at the loſſes, croſſes, diſgraces or death of any?

Pro. 24. 17 *Rom.* 12. 15.

5. Have you no way impaired the health, either of the ſouls or bodies, of others: either by hurting, maiming, wounding any perſon in body; or tempting them to ſin, to the ruine of their ſouls; or provoking their ſpirits; or neglecting to performe the Chriſtian duties of Charity, both corporal and ſpiritual, unto them?

Exod. 21. 22, 23, 24. *Mat.* 18. 6. *Gal.* 5. 26.

6. Hath

6. Hath your demeanor been with all meekneſs and humility, being loving, kind, tender-hearted, pitiful, peaceful and eaſie to be intreated, with the ſeveral qualifications of true Chriſtian charity, without which no true Chriſtianity? *Mat.*11. 29. *Eph.*6.ult. 1 *Cor.*13. 1, 2.

7. Have you not impaired your own health, by ſurfeiting, drunkenneſs, uncleanneſs, or giving way to any unruly luſts, paſſions, and deſires, even againſt your reaſon and judgment? *Pro.*21.16.

The

The Seventh Commandment.

Thou ſhalt not commit adultery.

Examination by the Seventh Commandment.

THe Chriſtian vertues in this Law commanded are, *Chaſtity* and *Temperance*, the one being not to be preſerved without the other; and of both theſe, there are ſeveral degrees: the tranſgreſſion of each of which is to be here examined: And,

1. Concerning Chaſtity; becauſe the uncleanneſs of the heart is as vile before God, as any act of that kind before man: Examine, *Mat.* 5. 28.

1. Have you not pleaſed your fancy with looſe and wanton imaginations;

tions; nor ſuffered unchaſt thoughts ſo long to dwell in your heart, till by the corrupt bent of its concupiſcence, they have grown into unruly luſts: and have you endeavoured to ſubdue thoſe luſts, and not ſuffered them to break out either,

Gal. 1.15. *Col.* 3.5.

1. Into any filthy communication, ſcurrilous and obſcene ſpeeches:

Eph. 5.29.

2. Into any ſinful ſolicitations, and temptations of others to commit uncleanneſs with you, by the wantonneſs of the eyes, hands, tongue? ——

Mat. 5,28, 29, 30.

2. Have you not gazed upon any perſon, till your eyes have betrayed your heart, ſecretly to luſt, and finfully to enjoy them?

Mat. 5.28.

And as to the acts of corporal uncleanneſs, they are of ſuch a loathſome nature, as not fit to be once named amongſt Chriſtians, your own conſcience will be your beſt guide for your examination in ſuch particulars: wherein conſider and ſeriouſly

Eph. 5.3.

ſeriouſly weigh the aggravating circumſtances of Time, Place, Perſon: the unrulineſs of your luſt, againſt all the laws of God, and Nature, right Reaſon, and holy Religion: conſider the inconſiſtency of every ſuch deed of darkneſs, with the purity of your profeſſion, and your Relation of being *a member of Chriſt, a child of God, and an heir of Heaven.* a — a 1 *Cor.* 6. 15, 16, 17, 18, 19, 20. *Eph.* 5. 5.

2. And becauſe unlawful luſts are nouriſhed, and maintained by intemperance: *b* and that chiefly, — b *Jer.* 5. 7, 8.

In eating and drinking, either more, or more often than is conducible to the two ends of feeding; firſt, to maintain life; ſecondly, to preſerve health: examine how frequently you have croſt theſe ends of God and Nature, either, — c *Pro.* 23. 3. *Deut.* 31. 20. & 32. 15. *Eccluſ.* 9. 12.

1. By too much curioſity and daintineſs to pleaſe an exotick palate, and humor a rebellious appetite; *c* or 2. to maintain and ſtrengthen the luſts of the fleſh; or 3. to pleaſe and humor others: And herein conſider; — *Eccl.* 3. 1. *Luk.* 21. 34. *Eccluſ.* 37. 29, 30, 31. *Luk.* 16. 19, 20.

consider; *first*, the sinful expence of your Time; and *secondly*, of your Talent; *thirdly*, of the health and good temper of your body; *fourthly*, of the soundness and quickness of all the faculties of your mind; *fifthly*, of what might, and ought to have relieved the poor; *sixthly*, contracting the guilt of the excess of your companions, *a* at least by your compliance with them, if not tempting of them to drink: the which, though it be lookt upon as a matter of jest and merriment, yet 'twill end in sadness and woe: *b* And though perhaps, through the strength of your brain, and good constitution of body, you may come off from your excess, without any visible distemper; yet that frees you not from the sad woe, *c* to such denounced: And 'tis woful enough, that this beastly sin of eating and drinking to riot and excess, is inconsistent as the former with your Christian profession, and hopes of heaven. *d*

a *Isa.* 56. 12. *Wisd.* 2. 6, 7.

b *Hab.* 2. 15, 16.

c *Isa.* 22.

d 1 *Cor.* 6. 10. *Gal.* 5. 21.

2. And since an account must be given of your pretious time, exa-

mine,

amine, whether your intemperance in dyet, hath not often engaged you to spend your time, either in immoderate sleep or slothfulness, *a* whereby the sinful lusts of the flesh are fomented; which was the sin of *Sodom*; *b* and 'tis the only business of the slothful man to tempt the Devil, who tempts man unto all other sins.

a 1 *Thess.* 5. 6, 7. *Is.* 56. 10, 12.
b *Eze.* 10. 49.

3. Intemperance and excess in Apparel, is not only a sign of pride and vain-glory, but a symptome and allurement to unlawful lusts: Examine if your attire be such as is,

1. Agreeable to your rank and condition; neither affectedly fordid, nor too curiously fine and costly. *c*

c *Luc.* 7. 25.

2. Answerable to the ends of cloathing, *viz.* 1. to cover your nakedness, 2. to preserve, by moderate warmth, the health of the body: in either of which respects, to affect gorgeous apparel, *d* or to be proud of the same, is to glory in your shame, *e* to cover which shame,

d *Luk.* 16. 19.
e *Phil.* 3. 19.

ſhame, the uſe of garments was firſt inſtituted. *a*

a *Gen.* 3. 21.

3. Have you not envied others, for the bravery of their apparel, but rather pitied their folly, remembring that the true ornaments of a Chriſtian, is the *hidden man of the heart, even the ornaments of a meek and quiet ſpirit?*

1 *Pet.* 3. 4.

Recreations are not only uſeful, but neceſſary, to recruit the vigor both of the ſoul and body, when over-toil'd with labour: but are too often the foments of unlawful luſts: *b* and therefore as to theſe, Examine;

Eccl. 2. 10, 11. & 3. 12, 13.

b 2 *Sam.* 11. 2, 3.

1. That your recreations be in themſelves lawful, neither diſhonourable to God, nor injurious to man. *c*

c *Eph.* 5. 11

2. That they be not unſeaſonable, to the hindrance of any duty to God, or man. *d*

d *Eccl.* 3. 3, 2.

3. That you be not immoderate in their uſe, by making that your imploy-

imployment, which ſhould only enfit you for employments more uſeful. *a*

a *Eccl.*8.5.

4. That your recreations be not what they are vulgarly call'd *paſtimes*, it being ſtrangely imprudent to ſpend that pretious time in toys and vanities, which is lent only to work out the eternal ſalvation of your ſoul. *b*

b *Eccl.*2. 1, 2, 3. *Phil.*2.12.

The

The Eighth Commandment.

Thou ſhalt not ſteal.

Examination by the Eighth Commandment.

A Man may *ſteal*, and play the thief, 1. to himſelf, 2. To others. As to the firſt, conſider: if you have not ruin'd, decayed, or diminiſhed the eſtate God hath given you, either 1. by your own careleſs, and imprudent management thereof: *a* or 2. by the careleſneſs and profuſeneſs of others, whom you intruſted, but not diſcreetly regarded: or 3. by your ſloth and negligence in your calling: *b* or 4. by your prodigal and profuſe miſpending; *c* or yet on the contrary, 5. by pinching and too much ſparing, and denying thy ſelf the full and lawful enjoyment of thy riches:

a *Pro.* 24. 30, 31.

b *Pro.*6.6, 7.& 13. 4.

*Pro.*19.15.

c *Pro.*18.9

riches: *a* that which with several others are the causes of poverty, and kinds of self robbery.

a *Eccl.* 6. 1, 2. *Pro.* 24. 34

2. As to injustice towards others, examine your self 1. by the publick sins of oppression, *b* or grinding the face of the poor, 2. of making hard bargains with the necessitous, of every forcible way either to get, or to keep what not of right, or more than right belongs to you. *c*

b 1 *Kin.* 21. 1. *Is.* 3. 14, 15.

c 1 *Sam.* 12. 3, 4.

3. By the private sins 1. of pilfering and filching, which is properly call'd stealing, 2. of cogging and lying to cozen and deceive, 3. of cunning to defraud and circumvent, in buying and selling, lending and borrowing: lending to the loss of the borrower: borrowing and not paying again: false weights and measures, counterfeit coyn, naughty money. *d*

d *Luk.* 19. 11. 1 *Thes.* 4. 6. *Deut.* 15. 7, 8, 9. *Ps.* 37. 21. *Luk.* 25. 14

Have you not robbed God in tythes and offerings, *e* nor his Priests in their accustomed dues, *f* nor the Kings Majesty in his Tribute, customs, honour and obedience due to

Hos. 12. 7. *Luk.* 27. 30. e *Mar.* 3. 8. f *Eccles.* 7. 29, 30, 31.

to him: *a* nor the labourer of his hire, or ſervants of their wages: *b* or yet deprived any perſon of what either by Law or cuſtom, belongs unto them? *c* All which with many more particulars are tranſgreſſions of that golden rule of righteouſneſs, and charity: *whatſoever ye would that men ſhould do unto you, even ſo do unto them.*

a *Rom.* 13. 6.
b *Luk.* 10. 7.
Jer. 22. 13
c *Rom.* 13. 7, 8.
Mat. 7. 12.

Have you not been uncharitable to the poor and indigent, either by not giving, or not lending to ſupply their wants: *d* or by railing, reviling, and uſing opprobrious language towards them: want of charity is no other than down right robbery, for the poor mans livelihood, is the rich mans ſuperfluity, and that is the poor mans due: *e* it being as equal juſtice for the rich to relieve the poor, as 'tis for the poor not to ſteal from the rich: *f*

d *Deut.* 15. 7.
Pſ. 41. 1. & 112. 9.
2 *Cor.* 9. 9.
Pro. 29. 7.
Iſ. 58. 7.
e *Eccl.* 5. 11
Luk. 3. 27.
f *Pro.* 3. 27.
2 *Cor.* 8. 12, 13, 14.

This ſin is alſo a tranſgreſſion of the former law, for *the bread of the needy is their life, and he that defraudeth him thereof, is a manſlayer.*

Eccluſ. 34. 24.

The

The Ninth Commandment.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Examination by the Ninth Commandment.

NOt only of all falſe and evil ſpeaking, but *of every idle word that men ſhall ſpeak, they ſhall give an account in the day of Judgment.* And therefore to make up your accounts againſt that great day of tryal, 'twill be neceſſary to commune with your hearts, out of the abundance whereof the mouth ſpeaketh. *Mat.* 12. 36, 37. 12.34.

1. Whether you have been guilty of any *officious lyes*; by ſpeaking falſely, either in the cauſe of God, or of man: the firſt being unlaw- *Job* 13.17. *Col.* 3. 9.

ful,

ful, the ſecond is highly ſinful, though my neighbour may be benefitted thereby.

*Pſ.*12.2,3. *Eccluſ.*20. 24, 25. 25. 2. 2. Have you told no *ſcurrilous* lies, *vain-glorious bragging* lies, to pleaſe and humor your own and your companions ſenſual inclinations?

*Pſal.*24.4. *Pro.*12.17. 13. 5. 5. 6. 3. Told no falſe ſtories to allure others to be of your mind and judgment, though you be in an error? And 'tis very evident that you are both deceived your ſelf, and deſire to deceive others, when you tell a lie to maintain your opinion; for Truth ſtands in need of no lie to ſupport it.

*Prov.*18.8. 24.28. *Eccluſ.*19. 7. 21.25,26. *Eph.*4.25. 4. Have you told no *infamous* lies, and ſcandalous ſtories, to detract, and blemiſh the good name of any? If ſuch ſtories ſhould be true 'tis uncharitable; but when falſities, abominable to report and ſpread them.

Matt. 7. 1,2,3,4. 5. Have you not talk'd of the moat in your brothers eye to his diſ-

grace;

grace; being blind as to the beam in your own? And have you not judged rashly, censured uncharitably of other mens actions, *viz.* not in the better, but worser sence?

6. Have you not flattered with your lips, professing more love and respect to any, than has been truly in your heart towards them? *Prov.26. 24,25,26.*

7. Have you neither publickly nor privately testified what is false, to the diminution either of the reputation or estate of any man? *Exo.23.1.*

Have you used no opprobrious language, as thou fool, knave?—— nor answered railing for railing?.... *Mat.5.22, 44. 1 Pet.3. 9.*

The sin of evil speaking is much aggravated from the qualitie of the persons evil spoken of; as,

1. For Children to speak evil and reproachfully either of or to their Parents: *Pro.20.20*

2. For a people to speak evil of their Pastors; *Jer.18.18.*

Exod. 22. 28. *Jud.* v. 8. 3. For Subjects to speak evil of their King and his Ministers of State: which is the humour of false Prophets and Hereticks; it being the practice of Orthodox Pastors *to put their people in mind to be subject to Principalities and Powers, to obey Magistrates, to speak evil of no man*, &c.

Tit. 3. 1, 2.

The Tenth Commandment.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Examination by the Tenth Commandment.

1. HAth no luſt inflamed your breaſt towards the Wife or Maid of another, or to covet whatſoever of his you vainly conceive ſerviceable to your *ſinful pleaſure*. So luſted *David* after the wife of *Uriah*. *Mat.* 5. 28. 1 *Theſſ.* 4. 5. 2 *Sam.* 11. 2.

Hab. 2. 9. *Luk.* 12. 15 1 *King.* 21

2. Have you not coveted the houſe, lands, preferments, offices, or whatſoever is enjoyed by another, in order to your *worldly profit*: ſo coveted *Ahab* the vineyard of *Naboth*.

Job 21. 29, 30. 1 *Joh.* 2. 11 3. 15.

3. Have you not ſecretly wiſhed the loſs or ruine of your neighbours health, peace, credit, liberty, life, *or any thing that is his* in order either to your pleaſure or profit?

Num. 11. 28, 29.

4. Have you not envied the flouriſhing eſtate of any either in reſpect of their wealth, eſteem, honour, preferment — and this whether in reference to your ſelf or to your friend?

Phil. 4. 11. 1 *Tim.* 6. 8. *Mat.* 6. 19, 20. *Heb.* 13. 5.

5. Have you been content with your preſent ſtate and condition in this world, how mean ſoever, not roving after the exterior conſolations of the creature abroad, the only way to loſe contentment in your ſelf at home?

6. Have

6. Have you been diligent and industrious in the duties of your calling (without all carking sollicitude) both for the support of your self and yours, and for the relief of others? *Pro.* 11. 4. 13. 4. *Eph.* 4. 28. 2 *Thess.* 3, 8

7. Have none of those great *Diana's, whom all the world worshippeth*, viz. *The lusts of the flesh*, or voluptuousness, *the lusts of the eyes*, or covetousness, *the pride of life*, or ambition, taken up more room in your heart than the love of God, and the joyes of the world to come? *My soul cleaveth to the dust, quicken me, O Lord, according to thy word.* 1 *Joh.* 2. 15, 16. *Psal.* 119. 25.

The Examination of Repentance.

HAving by all these particulars examined your self to find out your sins, it will be necessary to try your Repentance also; that the great Antidote against the poy-

ſon of ſin be not defective nor counterfeit: And the firſt particular herein to be examined, is the duty of Examination it ſelf.

Pſal. 26.2. 1. Have you daily conſidered your daily offences, duly weighed them, and emptied them out of your heart by a full and particular Confeſſion of them in the preſence of God?

2 *Cor.*7.10 *Jer.*3.4,5,6. 2. Have you ſo deeply conſidered your ſins in the ſtain and danger thereof, as to beget in your heart true compunction, and that *godly ſorrow for ſin which worketh Repentance unto Salvation, not to be repented of*?

*Luk.*11. 24. *Job.* 5.14. 1 *Pet.* 2. 20,21,22. 3. Hath not your Repentance been too often an hypocritical mocking of God, by returning again to your ſins repented: breaking your promiſes of amendment in time of ſickneſs, danger, and the like?

4. Have

4. Have you *brought forth fruits meet for Repentance?* as are 1. more frequent and hearty Devotions for your ſins of ungodlineſs, 2. Almsgivings for your ſins of unrighteouſneſs, 3. Faſtings for your ſins of Intemperance? if the tree of Repentance bring not forth ſuch fruits, 'tis not lively, nor likely to be accepted.

Mat. 3. 8. *Hoſ.* 14. 12. *Dan.* 4. 47. *Joel* 2. 12. *Mat.* 3. 10. 7. 16, 17.

Directions in the Confession of Sin.

HAving discovered the black stains and pollutions of sin, your soul hath contracted, in the strict examination of your self by the forementioned particulars, with what other your own conscience and judgment may suggest, upon the general heads proposed: your next work must be to make a particular and punctual confession of each sin, *a* without which the pardon thereof is not promised. *b* And herein these following Directions will be useful.

a *Num.* 5. 6, 7.
b *Prov.* 28. 13.
1 *Joh.* 1. 9.

1. Consider seriously the heinousness of each sin you confess, the guilt and pollution, the burthen and danger thereof, *c* with all those aggravating circumstances; as in what place, with what persons, at what time, after what manner, with what wilfulness and presumption 'twas committed: And let your heart

c *Ezek.* 24. 1, 2, 3, 9, 10. *Psal.* 38. 4, 5. 2 *Sam.* 24. 10.

dwell upon such considerations, till the pride thereof be humbled, and its stubbornness vanquished, and your soul melt into tears of holy compunction and godly sorrow. *a*

1 *Sam.* 7. 6
2 *Cor.* 7. 10
James 4. 9, 10.

2. And because your soul is not, cannot be, truly humbled within you, except your body be humbled also, and God requires both soul and body in every act of his service, 'twill therefore be very fit that you prostrate your body upon the earth in the Confession of your sins. So did holy *David* in his Repentance; *b* nay so did our dearest Redeemer, when he prayed, groaning under the burthen of our sins, *he fell upon his face and prayed*, *c* and sweat blood, and prayed again *more earnestly, using the same words*: wherein he hath *left us an example, that we should follow his steps*, *d* not so much to mind variety of expressions, and a multitude of words, in our Confessions, as to be throughly humbled both in soul and body, under the mighty hand of God, that he may vouchsafe to raise us up

5 1 *Cor.* 6. ult.

b 2 *Sam.* 12. 16.

c *Mat.* 26. 28, 29.

d 1 *Pet.* 2. 21.

out of the horrible mire and clay of our sinful pollutions. a

a 1 *Pet.* 5. 5, 6.

3. When you afflict your soul in the remembrance and Confession of your sins, 'twill be very advantageous, if not necessary, that at the same time your body be afflicted also by Fasting and Abstinence, and other acts of Mortification b for the taming and subduing the pride and corruption of the flesh, which hath so shamefully rebelled against the spirit. c

b *Joel* 2. 12. *Mat.* 17. 21. *Luk.* 2. 37.

c 1 *Cor.* 9. 27. *Gal.* 5, 17.

4. That you may be both humbled for your sins, and exalted also to the hopes of mercy and forgiveness, meditate upon the bitter sorrows and sufferings of our dearest Saviour. Behold him with the eye of Faith, and devout Meditation, expanded on the Cross, as on a tormenting rack: see him naked, and rack'd, and wounded, and bleeding for thy transgressions: his tender skin, and delicate flesh rent, and torn, and razed by forked whips, his sinews crackt, his veins burst, his joynts dis-parted, all his bones started aside,

Gal. 3. 13. 1 *Pet.* 1. 18. 2. 21.

no part of his body untormented, no power of his ſoul unſacrificed, no drop of his blood unſhed for thy ſins: And this, this pretious blood thus applied to thy heart, if any thing, will ſoften the hardneſs thereof, and melt thee into tears of *Compunction* for thy ſins, the cauſe of thy Saviours ſufferings; into tears of *Compaſſion* with thy Redeemer in his *Paſſion* for thee; into tears of *Devotion* of thy whole ſelf to the love and ſervice of his Majeſty, who gave himſelf wholly to redeem and ſave thee.

And becauſe Meditations upon this ſubject, are of all others moſt effectual to excite Compunction and Devotion in the heart, and to obtain mercy; I have annexed ſome ſhort Meditations on the ſeveral Myſteries of our Redemption, and our Saviours Paſſion, wherein every one may enlarge himſelf, as his Devotion ſhall ſuggeſt.

5. In the Confeſſion of your ſins, truſt not to your own *ex tempore* expreſſions. a There is no Malefactor

a *Eccl.* 5. 2.

that

that petitions his Judge for the pardon of his crime, but will pen his petition, and this too in such words as are both few and pertinent: And we cannot sure be less considerate and careful, when we petition the great Judge of all, *a* for the pardon of our sins, which would otherwise sink our souls to eternal horror. And therefore in the performance of a duty of so great concernment, we have many forms upon record in the Book of God, *b* and in several books of practical Devotion: but because such generals reach not punctually to the particulars of Self-examination proposed, I have hereunto added, for the greater ease of the Reader, a Form of Confession, whereunto every man may add and diminish as his Conscience tells him he is guilty or not guilty, as also he finds himself more or less guilty.

a *Mal.* 1. 8.

b *Dan.* 9. 4 *Hos.* 14. 1, 2 *Baruch* 1. 15, 16. *Luk.* 15. 18, 21.

6. After the Confession of your sins, the most effectual Prayers you can use to obtain mercy, are, next to the Lord's Prayer, the Penitential Psalms: the praying whereof, with

with understanding and devotion, is truly and indeed, praying by the holy Spirit of God; *a* for such are undeniably the dictates of Gods Spirit. I have therefore annexed the said Psalms, with the Lord's Prayer paraphrased; that in the devout use thereof you may *pray by the spirit, and pray by the understanding also.* *b*

a *Eph.* 5. 18, 19.

b 1. *Cor.* 14. 15.

A FORM OF CONFESSION OF SIN,

Fitted to the Rules of Self-Examination, whereunto every one may add or ſubſtract, as he finds himſelf guilty or not guilty.

In the Name of the Father, and of the Son, and of the Holy Ghoſt, Amen.

Sins against the Baptiſmal Vow in general.

BUT I am unworthy, O Lord, to take thy Holy Name in my mouth, aſhamed to lift up mine eyes to heaven; for I have ſinned againſt heaven, and before thee, in that I

To renounce the devil and all his works.

have

have daily broken my Vow and Promiſe made unto the God of heaven: I am unworthy to be called thy Son, having obeyed the ſuggeſtions and done the works of the Devil; and I do therefore juſtly deſerve, as a child of the devil, to have my portion with him and his Angels; for, with thoſe Apoſtate ſpirits, I have not kept to my firſt eſtate of Regeneration in Baptiſm, but have tranſgreſſed all the particulars of that Covenant which I made with my God therein.

God be merciful unto me a miſerable ſinner.

The Pomps and Vanities of this wicked world.

I have ſuffered my fooliſh heart to be deceived with the Pomps and Vanities of this tranſitory life, and have been more enamour'd with the empty, gaudy, flattering felicities of this preſent world, than with thoſe never fading joys, and unſpeakable glories of the world to come.

God be merciful unto me a miſerable ſinner.

The

The Pride of life hath enſnared me more to affect the praiſe of men, than the praiſe of God: And the Luſt of the eyes hath bewitched me, to prefer the love and ſervice of *Mammon* before the love and fear and ſervice of my Maker.

God be merciful to me a ſinner.

I have more readily obeyed the ſinful luſts of the fleſh, than the godly motions of the Spirit: and carnal concupiſcence hath reigned in my heart, and prevailed in the actions of my life, againſt the dictates both of right Reaſon and holy Religion. *And all the ſinful luſts of the fleſh.*

Have mercy upon me, O God, after thy great goodneſs, and according to the multitude of thy mercies, do away mine offences, through Jeſus Chriſt, Amen.

I have not been ſo careful as I ought, rightly and fully to underſtand all the Articles of the holy Chriſtian Faith, whereinto I was Bap- *To believe all the Articles of the Chriſtian Faith.*

Baptized, and made Chriſtian: And my faith, in thoſe fundamentals, of the Religion I profeſs, has been weak and wavering, clouded by ignorance, depraved by error, and diſtracted by many various opinions and doubts of the Truth.

God be merciful to me a ſinner.

I have not fram'd the affections of my heart, and the actions of my life, according to what each Article of my Chriſtian Faith doth imply, and implicitly command: But I have profaned, nay even denyed, that Faith, by the ſinful works of my hands, which I have profeſſed with my mouth.

God be merciful to me a miſerable ſinner.

I have too often neglected, and been ſometimes aſhamed to make confeſſion of my Faith, when called hereunto by the Miniſter in the Congregation: and moſt juſtly therefore may my bleſſed Saviour be aſhamed of me at the laſt great day; but he

he is merciful, and I a miſerable ſinner.

God be merciful to my ſin, for it is great.

I have not ſtudied fully to know what the will of my God is, and to underſtand aright thoſe divine Commandments I am obliged to obſerve: neither have I obeyed thy will and kept thy Commandments, according to the knowledge I have had thereof. *To keep God's holy Will and Commandments.*

To thee, O Lord God, belongeth mercy and forgiveneſs, but to me ſhame and confuſion of face, for I have rebelled againſt thee, and have not walked in thoſe Laws which thou haſt appointed for us.

I have not ſo ſtedfaſtly and unfeignedly believed in thee my God, as not many times to entertain wild and roving thoughts of Infidelity and Atheiſm. *Sins againſt the Firſt Commandment.*

Againſt Faith in God.

I have lived too much, and too long without God in the world, ſpending my time either in doing nothing, or nothing to purpoſe, or doing what I ought not; as if there were no God to call me to an account for the expence of my Time, and for all my actions in Time.

The whole courſe of my life has been a trade of Rebellion to my Creator, of ingratitude to my Redeemer, of obſtinacy to my Sanctifier, of contradiction to a ſincere Faith in the Triune God, bleſſed Father, Son and Holy Ghoſt; being little better than one of thoſe Atheiſts, who profeſs to know God, but in their works deny him, being abominable, diſobedient, and to every good work reprobate.

Remember not, Lord, the ſins of my youth, nor of my riper age, but according to the multitude of thy mercies, think upon me, O God, for thy goodneſs.

I have not fully relied upon the all-wiſe and good Providence of God, and caſt all my care upon him, but I have often diſtracted my mind with carking cares and fears for the things of this life, and have uſed unlawful and indirect means to obtain and advance my worldly ends and intereſts. *Truſt in God.*

I have leaned to my own underſtanding, truſted to my policy and cunning, made fleſh my arm, and riches my confidence, been puft up by proſperity, caſt down by adverſe occurrents; for want of a ſure truſt and holy confidence in my God.

God be merciful to me a miſerable ſinner.

I have not made my Creator the chief object of my hope and deſires: but being made in honor, after the Image of God, I have made my ſelf like the beaſts that periſh, roving in my deſires, and vain hopes of conſolation in the Creature. *Hope in God.*

I have foolishly hoped to avoid thy threatned judgments, and yet have not avoided the sins against which they are denounced: And I have as vainly hoped to attain thy promised mercies, having not obeyed thy precepts in order thereunto.

O turn thy face away from my sins, and blot out all mine offences.

Fear of God. I have not stood in awe of thy dreadful Majesty, so as not to sin, and provoke thee to anger: I have more feared to commit sin before men, than in the presence of the All-seeing God: more feared the penalty of humane Laws, than the threatnings of the divine: more feared to lose a little empty credit, and esteem amongst men, than to incurr the displeasure of the Almighty: and the little fear I have had of God hath been more servile than filial, more afraid of the punishment than of the sin.

Enter not into judgment with thy servants, O Lord, for in thy sight shall no flesh living be justified.

The

The Love of God in my heart is weak and defective, and no better than diſſimulation and hypocriſie; ſince I have not hated what is evil and delighted my ſelf in the Lord, and in the ways of his ſervice: ſince I have not obeyed his Laws, nor ſtudied to pleaſe him, more than to pleaſe my ſelf and pleaſure others; ſince I have not longed after a full injoyment of Gods Sacred Majeſty, in heaven above, but my ſoul cleaveth to the duſt and rubbiſh of worldly vanities. *Love of God.*

Withdraw not thou thy mercy from me, O Lord, though my heart hath been withdrawn from thee; but let thy loving mercy and truth alway preſerve me.

I have too often neglected and omitted that indiſpenſable duty of holy Prayers, both publick and private, in the Church and in the Cloſet; taking any light occaſion ſometimes to omit, ſometimes to curtail my Devotions, and too often glad of ſuch an occaſion. *Prayers unto God.*

I have been too rash with my mouth to utter prayers before God, that have been impertinent, irregular, and unfit to be offered up to the infinite wisdom, and purity of heaven.

In the use of those holy Prayers, which have been weighed in the balance of the Sanctuary, I have been both indevout and irreverent, weary at their length, displeased at their return: cold, dull, heavy and without advertency in the effusion of them.

And that which renders the best and most zealous Prayers ineffectual, I have presumed to pray in my sins, with an impure heart and unclean hands; so that wherein I might have most confidence, I find nothing but imperfections, weaknesses and defects.

God be merciful unto me a miserable sinner.

I have not ſo ſeriouſly conſidered and entertained ſo deep a ſenſe of thy great glories in thy ſelf, and manifold graces to us ſinful mortals, as duly to praiſe thee, both with heart and voice, both in the congregation and in the cloſet: neither hath the light of holy truth ſo ſhined in the actions of my life, that others ſeeing my good works, may glorifie thee alſo. *Praiſes of God.*

God be merciful unto my ſin, for it is great.

O thou who art an Eternal, Incomprehenſible, Spiritual, Pure, Inviſible Eſſence! how have I miſapprehended thy greatneſs? my imaginations and conceptions of thee have been vain and mean, and far below the excellency, purity and perfection of thy Divine Nature. *Sins againſt the Second Commandment.*

And as my thoughts have been rude, and unworthy of thee; ſo has my worſhip alſo been far miſbeſeeming ſo great, ſo holy, ſo pure a Majeſty. *Irreligious worſhip.*

I have not worſhipt thee, either with that humble, low proſtration of body, nor yet with that ſincere intenſe Devotion of Soul, as was meet I ſhould: I have drawn near to thee with my lips, when often my heart has been far from thee.

God be merciful unto me a miſerable ſinner.

Idolatry. I have made a God of the World by Pride, and Covetouſneſs, which is Idolatry; and a God of my Belly, by luxury and wantonneſs, wherein, and in many more reſpects, I have ſerved the Creature, more than the Creator, God over all, bleſſed for ever.

I have too much idolized my own imaginations, both by believing and worſhipping God, otherwiſe than himſelf, in his holy word, and by the Miniſtry of his holy and true Church, hath commanded.

God be merciful unto me a miſerable ſinner.

I have too often ſacrilegiouſly robbed my God in Tythes and offerings: uſurping and withholding what hath been conſecrated to holy uſe, diminiſhing and defrauding in the dues of the Church.

Remember not, Lord, our iniquities, nor the iniquities of our fore-fathers; but ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt pretious blood.

That name of Heaven, which is great, wonderful and holy, I have too ſlightly regarded, and too often uſed to promote vanities and maintain lies. *Againſt the Third Commandment*

I have not only my ſelf too often profaned, but, without regret in my ſelf, or reproof of others, have heard thy holy Name blaſphemed by raſh Oaths, and irreligious Execrations: curſing the creatures, my neighbours, nay my ſelf, by that ever bleſſed name, which is only to be mentioned for adoration and bleſſing. *Raſh Swearing and Curſing.*

God be merciful unto me a miſerable ſinner.

Perjury. I have taken many ſolemn Oaths in publick, without a right underſtanding of the reſpective contents and the obligation of my Conſcience thereunto: and what I have underſtood, I have not conſcientiouſly kept and obſerved, being guilty of Perjury, both in general, and in many particulars.

I have ſeen the reverend Name and Oath of God impoſed upon the Conſciences of men, *out of Tyranny*, as a covert of oppreſſion and injuſtice: And I alſo, partly for fear, partly for favour and affection to unjuſt deſigns, have wickedly taken the ſame Oaths and engagements: And though, becauſe of ſuch unlawful Oaths, the Land ſadly mourned; yet have not I been humbled for the ſins and perjuries of this ſinful Nation.

Breach of Promiſe. Thoſe holy and juſt Promiſes I have made, both to God and man, I have

have not justly performed; but have preferred, sometimes my sinful pleasure, sometimes my sordid gain and worldly advantage, before the obligations of my Conscience, both by oath and promise.

I have not given occasion to others to sanctifie thy Name, by my discreet, sober, edifying speech and demeanour, but have rather caused the same to be profaned, by my idle, light, foolish, sinful words and works. *Scandal.*

For thy names sake, blessed Jesus, thy sweet and saving name of Jesus, be merciful unto my sin for it is great.

I have too slightly and negligently, both read and heard, the sacred word of God: through carelesness, not understanding, and through precipitancy and self-interest, misunderstanding and wresting the contents thereof: And what I have rightly understood, I have not conscientiously put in practice. *Against the Word of God.*

God be merciful unto me, &c.

And the Sacraments

I have too much sleighted, and too often prophaned, those holy Sacraments Christ hath ordained in his Church, as the blessed means of Grace and Salvation.

Of Baptism.

I have not seriously enough weighed, and carefully observed, the Covenant I made with my God in Baptism, nor yet informed those committed to my charge, of their obligation to perform the same.

I have not been so reverent and devout at the administration of that holy Sacrament of Baptism, as becometh so great a Mystery of Godliness, and the holy offices of its Celebration.

God be merciful unto me, and heal my soul, for I have sinned against thee.

Of the Lords Supper.

When I have been invited to that holy Communion of the body and blood of Christ, I have often sleighted such invitations; chusing rather to continue in my ignorance and neglect

lect of so great a duty, than to take pains to be informed, and to practise the religious acts and offices of due preparation thereunto.

I have pretended scruples of Conscience, about harmless Ceremonies, to neglect the service of God it self: and remembred the danger of unworthy receiving, to keep me back; but forgot the duty that is incumbent on me, to eat of that Bread, and drink of that Cup.

Many excuses and pretences I have fancied to my self, and made to others, to detain me from that Sacrament, when the true cause has been, want of Devotion in my heart, and of a full purpose to leave my sins, and to turn unto the Lord sincerely from all the errors of my ways.

God be merciful unto me a miserable sinner.

I am much afraid that I have received that blessed Sacrament unworthily, by not discerning the Lords

Body, being ignorant of the nature, ends and benefits thereof, and of what is required of them that come thereunto: and by not observing strictly, in my Preparation and Participation, what I have known thereof.

As to preparation; I have not so duly and truly examined my heart and life, confessed and bewailed my sins, humbly implored pardon, fully resolved amendment, carefully renewed my Vow and Covenant in Baptism, —— as becometh a devout Communicant.

Thine infinite mercy, O God, in giving us thine only Son to be both the price of our Redemption, and the food of our souls, hath not sunk so deep into my heart, as to be inflamed with divine love and affection, with a spiritual joy in the Lord, and a through devotion of my self to thy service, and to praise thee therefore, both with heart and voice and all the actions of my whole life.

God be merciful unto me, &c.

I have not performed my promiſes, nor put into practice my reſolutions I undertook upon my approach to thine Altar; but have again returned to my old ſins, as the Dog to his vomit.

I have ſinned, wo unto me that I have ſinned, O Father, againſt heaven, and before thee, and am not worthy to be called thy ſon.

Thy holy Temple have I defiled, by my often irreverent approaches thereunto, and my careleſs, ſlovenly and indevout demeanor therein; as if there were no difference betwixt the Houſe of God and the Houſes of men, betwixt a Church and a Barn. *The profanation of what is holy.*

I have too much undervalued the Miniſters of thy holy Word and Sacraments, ſlighted and contemned holy perſons, profaned many holy actions and holy things, which have thy mark enſtamped on them, and have been dedicated to the ſervice of thy great name.

And though thus, and more ways than thus, in more respects than I can possibly conceive or remember, I have profaned thy holy Name; yet is thy Name called upon me, and I do daily call upon thy Name; I do therefore humbly beg

For thy Names sake, O Lord, be merciful unto my sin, for it is great.

Against the Fourth Command-ment.

Many of those daies and hours, times and seasons, dedicated to thy Divine Worship, publick and private, have I profan'd and unhallowed: making no difference, either by my words or works, betwixt daies separate to the sacred Service of God, and such as are left in common for the service of our selves.

I have too often absented my self from thy solemn publick worship, without sufficient cause, and have too carelessly, irreverently and indevoutly demeaned my self therein.

I have mis-spent much of the time assigned for holy exercises, in following

lowing my own private buſineſs, ſatisfying my ſenſual luſts, purſuing the pleaſures and intereſts of this preſent world; ſpending upon ſuch days in luxury, riot and exceſs, what might better have been laid out in Alms and Charitable uſes.

The whole courſe of my life, which thou grantedſt me to be ſpent in thy ſervice here, that I might advance my hopes of Heaven hereafter, I have fooliſhly thrown away upon my luſts and vanities; continually grieving thy good Spirit, quenching thoſe ſacred flames he hath enkindled in my breaſt, never ceaſing from the works of ſin, but daily labouring to deſtroy my hopes to keep a perpetual Sabbath in Heaven.

O God, I am aſhamed and bluſh to lift up my eyes to Heaven, for mine iniquities are increaſed over mine head, and my treſpaſs is gone up unto the Heavens.

Sins

Sins againſt the Second Table of the Law.

Sins againſt the Fifth Commandment

O moſt juſt and dear God, I humbly confeſs my ſelf, not only to have broken the bonds of that love, fear, and ſervice I owe unto thee, but I have alſo tranſgreſt in duty, in all my Relations unto others.

Againſt Parents.

I have been diſobedient to my Parents, ſtubborn and diſreſpective in my carriage towards them: I have ſometimes ſecretly deſpiſed them in my heart, and openly reviled them; I have ſlighted their admonitions, thinking my ſelf too good to own them, too wiſe to obey their commands: I have not, to the beſt of my power, comforted and relieved them in their wants and weakneſſes, ſorrows and ſickneſſes; and I have too often wiſhed for their death, that I might enjoy their eſtate, and follow the ſway of my own corrupt humor and inclinations.

God be merciful to me a ſinner.

I have not been careful, either my ſelf to inſtruct my children, or to ſee they were by others inſtructed in the Principles of holy and true Religion: I have been more careful for their temporal than ſpiritual eſtate, for the health of their bodies, than for the Salvation of their Souls; not wiſely admoniſhing, diſcreetly correcting, and ſeaſonably reproving them, and by my good example, teaching them the ways of Truth and Holineſs. *Againſt Children.*

God be merciful unto me a miſerable ſinner.

I have been too diſobedient to my Prince, too cenſorious and malepert in traducing his perſon and converſation, his government, and any Governors under his Majeſty: I have murmured to pay him Toll and Tribute, and refuſed to obey many of his Laws and lawful Commands.

I had too deep a hand in the Rebellion againſt the late King of bleſſed

bleſſed memory, by my many perſonal ſins provoking the wrath of God, by entertaining falſe opinions, by believing and ſpreading lies and infamous ſtories ——

God be merciful unto me a miſerable ſinner.

Againſt the Church. I have not made Conſcience to obey the Laws and Orders of thy Church, whether univerſal or particular, not acknowledging or not ſubmitting to the authority of either; and juſtly to be therefore rankt amongſt Publicans and Sinners.

My Ghoſtly Fathers, in the ſeveral Orders of Biſhop, Prieſt and Deacon, I have disbelieved, diſreſpected, diſobeyed, deſpiſed them, in their Perſons, in their Callings, in their Admonitions for my ſouls health: And I have alſo detained, diminiſhed, defrauded, and grudgingly paid the dues of the Church.

God be merciful unto me a miſerable ſinner.

Amongſt

Amongſt the Miniſters of the Goſpel, I have had reſpect of perſons, being better pleaſed with a ſtranger than with my own lawful Paſtor; better pleaſed with the Factious and Schiſmatical, than with the Orthodox and Regular Clergy; better pleaſed with Preachers that tickle the itching ear, than with ſuch as feed the ſoul with ſound and wholſom Doctrine.

I have hated him that reproveth in the Gate, I have hardned my heart, and refuſed, when admoniſhed, to return from the Errors of my ways.

God be merciful unto me a miſerable ſinner.

Towards all my Superiors I have been too haughty and diſreſpectful, both in my carriage towards them, and ſpeeches of them; I have not honoured the aged, and admoniſhed the younger and leſs experienc'd: Towards all men my deportment has been too churliſh and ungentle;

not

not so meek and lowly, not so courteous and affable, as becomes the spirit of a true Christian.

I have been proud and vain-glorious, stubborn and disobedient; slighting, contemning, deriding others, giving rash judgment, but have been impatient my self of scorn, or of a just reproof; not enduring to be slighted, and yet extremely deserving it.

God be merciful unto me a miserable sinner.

Sins of Masters of Families.

I have not ordered aright the members of my Family, [or my servant, or servants] been too remiss in my care for their instruction, and for their daily attendance upon the publick Worship of God: preferring their attendance upon me, and their service in my worldly concerns, before thee the great concern and interest of their own souls Salvation.

I have detained or curtail'd their wages, murmuring to give them their

their due; provoked their ſpirits, exacted too hard duty from them, and too ſuperciliouſly Lorded it over them.

God be merciful unto me a miſerable ſinner.

I have often times diſobeyed, and murmured to obey my Maſters commands: I have not been ſo lowly and ſubmiſſive in my demeanor towards him, ſo juſt and honeſt in the management of his affairs, as becomes a good and faithful ſervant. *And of Servants.*

Have mercy upon me, O God, after thy great goodneſs, and according to the multitude of thy mercies, do away mine offences, through Jeſus Chriſt ——

I have been heynouſly and frequently guilty of immoderate Anger, been peeviſh and diſquieted at triſles, at ſlight miſcarriages of others, and inconſiderable accidents about me. *Againſt the ſixth Commandment.*

My

Immoderate Anger in the heart and in the tongue.

My Anger hath often ſwelled into wrath and fury, broken out into bitter railing and curſing, opprobrious ſpeeches (to ſuch and ſuch) mindful of wrongs, forgetful of benefits: going to Law, (with ſuch and ſuch) more out of malice, than matter, more out of pride, or covetouſneſs, or for revenge than for righteouſneſs ſake.

God be merciful unto me a miſerable ſinner.

Envy.

I have envied the perſons and flouriſhing eſtates of others (of ſuch or ſuch) their parts or endowments, of ſuch for their wealth and preferments, of ſuch for their credit and eſteem: I have deſired and purſued mine own worldly ends and intereſts, though in the loſs, ruine and death of others.

God be merciful unto me a miſerable ſinner.

The inferior degrees of Murther.

I have many ways, and in many reſpects, impaired the health of others,

others, the bodily health of ſuch and ſuch, by fighting, maiming, wounding, and by not relieving the wants and neceſſities of the poor indigent; by not aſſiſting and helping to the beſt of my power, the ſick and the ſore, the wounded and diſtreſſed, and ſuch as are in captivity and bondage.

Towards others in their bodies, in their Souls.

I have alſo too much contributed to the ruine of other mens ſouls, both by ſilence, conſenting and not reproving, not inſtructing and admoniſhing, and exhorting others, as opportunity has been offered and my duty required; and by my lewd example and wanton behaviour, incouraging, nay tempting and alluring others to run with me to the ſame exceſs of Drunkenneſs, Uncleanneſs, uncharitable Cenſures; and I have been pleaſed and delighted to hear of the diſgrace, loſs and death of others: I have been extremely wanting in all thoſe ſeveral kinds of Chriſtian Charity, both corporal and ſpiritual, whereby the good eſtate of my neighbours is preſerved, both in reſpect of their Souls.

Souls and Bodies: I have not been so kind, so loving, so courteous, so pitiful, so tender hearted, so compassionate, so gentle and easie to be intreated, as becomes a true disciple of Christ my Saviour.

Deliver me from blood-guiltiness, O my God, even from all these, and from all the several kinds and degrees of blood-guiltiness, good Lord, deliver me, and my tongue shall sing of thy righteousness.

Towards our selves. But how should I rightly love my neighbour as my self, since I have not loved my self aright; but have gone the way to destroy my self, by my intemperance in meats, drinks, and by my incontinence and wantonness, by my impatience and over much solicitude of mind for temporal things; and in a word, for want of Prudence and sober guidance of my unruly passions and desires.

I am gone astray like a sheep that is lost; O seek thy servant:

for

for I do not forget thy Commandments.

I have not poſſeſt my veſſel in holineſs and honour; as the Temple of God ſhould be. *Againſt the ſeventh Commandment.*

I have entertained many looſe and wanton imaginations, the which I have not forthwith caſt out of my heart, but have ſuffered them to dwell there, till they have grown into unruly, unlawful luſts; I have not endeavoured to ſubdue thoſe luſts, but have ſuffered them to break out into filthy communication, obſcene talk, ſinful ſolicitations of others, by the wantonneſs of my eyes, hands, unſeemly geſtures, rude actions; more particularly, *ſuch and ſuch, with ſuch and ſuch perſons, at ſuch and ſuch a time, in ſuch and ſuch a place, after ſuch a ſhameleſs manner and behaviour.* *Wanton imaginations.* *Unclean luſts.* *Actions.*

I am unclean, unclean, unclean; O waſh me in the fountain of thy inexhauſtible mercy through faith in the blood of Chriſt, waſh me throughly from my wickedneſs,

kedneſs, and cleanſe me from my ſin.

I have not mortified my body, for the ſubduing of carnal luſts, by Faſting and Abſtinence; making no conſcience of any Days and Times devoted thereunto.

Intemperance in meats and drinks.

I have fomented my luſts, by giving too much way and ſway to my rebellious appetite, even to Drunkenneſs and Gluttony, *at ſuch a time, with ſuch company* —— wherein I have been too forward my ſelf to drink to exceſs, and to tempt others to the like exceſs.

Even the whole courſe of my life has been a trade of Intemperance in meats and drinks: and though I have reapt the bitter fruits of ſuch improvidence, by having my heart thereby eſtranged from thee my God, by the ſlight and negligent performance of holy duties, by waſting my Time, my Talent, giving ill example, impairing the health both of my ſoul and body; yet have ſtill continued to be dayly guilty of ſuch Intemperance.

God be merciful unto me, &c.

I have been too looſe, coſtly, gariſh and flaunting in my Attyre, to intice and allure the eyes of lovers, to gain an empty reſpect from others; making garments, given to cover my nakedneſs, and the ſhame of my nature, to be the inſtruments of pride and wantonneſs. *In Apparel.*

God be merciful unto me a miſerable ſinner.

I have been both immoderate and unſeaſonable in the uſe of Recreations, miſpending too much of that pretious time in toys and vanities, which was lent me only to work out the eternal Salvation of my ſoul. *In Recreations.*

My ſins have taken ſuch hold upon me, that I am not able to look up; yea, they are more in number than the hairs of my head, and my heart doth fail me when I think thereupon. O let it be thy pleaſure to deliver me; make haſte to help me, O Lord.

Againſt the Eighth Commandment. Improvidence.

I have been an improvident and unjuſt Steward of thy temporal bleſſings, prodigally and ſinfully waſting my eſtate, by drinking, gaming, feaſting, ſloth and negligence in the duties of my Calling —

Injuſtice.

I have been guilty of defrauding and over-reaching ſuch and ſuch in buying and ſelling, in purloyning, in oppreſſing, in borrowing and not paying again, in lending upon uſury and for unjuſt gain — By many undue means I have interverted to my own uſe, and detained what of right belonged to others; neither have I made reſtitution, or given ſatisfaction for ſuch and ſuch wrongs and unjuſt dealings.

Uncharitableneſs.

I have not been ſo charitable to the poor, ſo pitiful to the afflicted, ſo compaſſionate to the ſick, nor ſo open handed to relieve the wanting and neceſſitous, as my ability and opportunity, and their ſad condition have required.

I

I have been unlike thee, my God, in all reſpects; for I have been uncharitable and unjuſt.

O deal not with me after my ſins, neither reward me after mine iniquities; but according to the multitude of thy mercies think upon me, O God, for thy goodneſs, through Chriſt my Saviour.

Againſt the ninth Commandment

I have not been ſo ſtudious and diligent to underſtand and ſpeak the truth at all times as I might have been: neither have I had that Chriſtian courage always to ſpeak what I have known to be truth, or to run any hazard to defend the ſame, as becomes a true ſoldier of Jeſus Chriſt.

Denying of the Truth.

Lies.

I have not ſet a watch over my mouth, and guarded the door of my lips; but I have ſuffered my unruly licentious tongue to be the inſtrument of manifold lies of all kinds and conditions; officious lies, bragging, boaſting lies, ſcurrilous lies, flattering lies, profeſſing

more love to *such and such* than has been in my heart towards them.

Censures. I have offended by detracting, defaming, censuring and condemning others, being my self far more worthy to be condemned by others. I have talk'd of the moat in my brothers eye, to his disgrace, but have been blind, and would not see mine own sins and infinite misdemeanors.

Enter not into judgment with thy servant, O Lord, as I have entered into judgment with others; O deal not with me after my sins, neither reward me after mine iniquities, but according to the multitude of thy mercies think upon me, O God, for thy goodness.

Against the tenth Commandment I have sinfully coveted to enjoy the wife, or the maid, or the servant of such and such; coveted such a mans lands and possessions; such a mans offices, preferments, credit, honour; such a mans conveniencies and seeming contentments in the world.

world. Maligning, envying other mens wealth, fair houſe, great eſtate, but too too much diſſatisfied with my own eſtate and condition, though far beyond my deſert.

God be merciful to me a miſerable ſinner.

Having both food and raiment and all things neceſſary for my ſupport in this life, I have not been therewith content, but have been over-diſquieted and ſolicitous in my mind for more, more wealth, more land, more and higher preferments, though founded and ſetled not in the loſs only, but even in the death of others. *Covetouſneſs.*

I have not accounted Godlineſs the chiefeſt gain, nor delighted my ſelf in the Lord, and in the ways of his ſervice, nor ſet my affections on things above; but have roved in my wild deſires, after the exteriour enjoyments of the creature, which being empty and unſatisfying, deprives me of all true peace and contentment of mind. *Earthly mindedneſs*

Father, I have ſinned againſt Heaven and before thee, and am not worthy to be called thy ſon; but reject me not from amongſt the number of thy ſervants; though I be both an unprofitable and diſobedient one.

The ſins of Repentance for ſin.

And to my ſins, I have been guilty of many ſinful defects in my Repentance for my ſins.

I have but too ſlightly, not ſtrictly and throughly examined my heart and my life to find out my ſins, which lurk in the dark to hurry my ſoul to blackneſs of darkneſs for ever: thoſe ſins which I have known and found my ſelf guilty of, I have not bewailed with that godly ſorrow, as the greatneſs and grievouſneſs thereof require.

With my lips have I often confeſſed my ſins, when my heart has not been truly humbled within me, under the deep ſenſe of their pollution, ſtain and danger, ſo as to loath and abhorr my ſins and my ſelf too in duſt and aſhes.

I

I have too often made a mock of the Almighty in the Confeſſion of my ſins, by returning back to the ſins confeſſed, as the dog to his vomit.

Thus have I ſinned, and I have done wickedly, and I have committed iniquity, and I have rebelled againſt thee by departing from all thy moſt holy Laws and Judgments.

To thee, O Lord God, belongeth mercy and forgiveneſs, but to me ſhame and confuſion of face; for I have rebelled againſt thee: God be merciful——

Beſides all thoſe ſins I have now confeſſed before thee, my ſecret ſins are innumerable; ſins ſecret, through ignorance, through forgetfulneſs, through negligence, and a negligent Self-examination, through wilful miſperſwaſion; ſins, which a watchful and diligent ſpirit might have prevented, but I would not. Sins ſecret to the world, committed before thee only, and under the

witneſs of mine own Conſcience: I am confounded with the multitude of them, and the horror of their remembrance: The remembrance of them is grievous unto me, the burthen of them is intolerable: Have mercy upon me, have mercy upon me, moſt merciful Father, for thy Son my Lord Jeſus Chriſts ſake, forgive me all that is paſt; and grant that ever hereafter I may ſerve thee in newneſs of life, to the honour and glory of thy name, and the eternal Salvation of my Soul, through Jeſus Chriſt——

Grant, merciful Lord, I beſeech thee, not to me only, but to all thy faithful people, pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind through Jeſus Chriſt ——

Our Father which art ——

THE

THE LORD'S PRAYER PARAPHRASED.

OUR Father] 1. As we have a being with all things by *Creation* and *Providence*; 2. as we are Reasonable Creatures, with Men and Angels, by *Representation* and *Likeness*; 3. as we are Christians by *Adoption* and *Grace*. *The Preface.*

Which art in heaven] by thy Majesty and great Glory: in earth by thy Mercy and good Providence; and in all things both in heaven and earth by thy Essential presence.

Thou, O Lord, art more ready to hear, than we are to pray, and art wont to give more than we desire or deserve, as being *our Father*: And though daily provok'd by our sins, yet still *our Father*: And thou art able to do exceeding abundantly, above all that we can ask or think,

as being *in heaven*: And to heaven vouchsafe to raise up our immortal souls; Let them not cleave to the dust of worldly vanities, since we have *a Father in heaven.*

1 *Petit.* *Hallowed be thy Name*;] O that all the Nations whom thou hast made would come and worship thee and glorifie thy name, which is great, wonderful and holy: but more especially, may thy ever blessed name be magnified by me, and by all people, who have thy name call'd upon us; in all our thoughts, words and deeds, manifesting that reverence and godly fear, that divine love and filial obedience we owe unto thee, *our Father which art in heaven.*

2 *Petit.* *Thy Kingdom come*;] May thou rule and reign in all the affections of our hearts, and over all the actions of our lives; swaying thy Sceptre of Righteousness by thy holy Word and Spirit, to the destruction of the Kingdom of Sin and Satan: And may we all live in obedience of thy most holy Laws, and continue such loyal

loyal and faithful ſubjects of thy *Kingdom of Grace* in this life, that we may become Saints *in thy Kingdom of glory* in the life to come.

Thy will be done in earth as it is in heaven:] May all we whoſe immortal ſouls do dwell in earthly Tabernacles, as readily, zealouſly, conſtantly obey thy will, and as chearfully ſubmit to thy good pleaſure, as do thy bleſſed Angels and Saints in their bliſsful manſions of Heaven above. 3 *Petit.*

Give us this day our daily bread,] even all things neceſſary both for our ſouls and bodies: both the bread of heaven and earthly bread; and grant that what we do enjoy upon earth, may be rightly *ours*, not to any other belonging; and neither acquired by injuſtice, nor uncharitably detained by us: and *our daily* bread, according to our *daily* neceſſities adminiſtred to us, who daily wait upon thee, O Lord, who giveſt unto all their meat in due ſeaſon. 4 *Petit.*

And that our daily abuſe of thy gifts may not rob us of them,

5. Petit. [*Forgive us our treſpaſſes,*] even all our tranſgreſſions of thy moſt holy Laws pardon, good Lord, whoſe nature and property it is always to have mercy and to forgive: But this we preſume not to ask, but upon thine own terms:

As we forgive thoſe that treſpaſs againſt us.] The treſpaſſes of others, and our ſufferings from them, are but few, and trifling in reſpect of our ſins and treſpaſſes againſt thee, for they be many and heinous; but as ſin hath abounded in us, ſo doth grace and mercy abound alſo with thee: But we are men of hard, corrupt, uncircumciſed hearts; have mercy upon us, O Lord, and forgive us, both our ſins againſt thee, and our uncharitableneſs unto our neighbours: Soften our hard hearts, to be kindly affectioned one towards another; forbearing and forgiving one another, as we hope and humbly beg to be forgiven by thee, through Jeſus Chriſt our Lord.

Lead

Lead us not into temptation:] Suffer us not any more to fall into ſins and treſpaſſes againſt thee, when we are led away with our luſts, and tempted: O leave us not then to our ſelves, who are weak and frail and too prone to all that is evil; but aſſiſt and enable us by thy divine grace, to overcome all the aſſaults of our ghoſtly enemies, and to continue thy faithful ſervants and ſoldiers to our lives ends. *6 Petit.*

Deliver us from evil,] from the *evil of ſin*, by thy *grace*, and from the *evil of puniſhment*, by thy *mercy*: and from the Author of all evils, *the Devil*: from the temporal evils and miſeries of this life, and from the evils of a ſad eternity in the life to come: from thy wrath and from everlaſting damnation, *7 Petit.*

Good Lord deliver us.

For thine is the Kingdom;] Thou ruleſt and reigneſt over all; and thy Dominion is abſolute and independent, the power whereof cannot be broken, *Concluſion.*

broken, nor its glory eclipſed, like the frail and fading Kingdoms of this world: But thine is *the Power, and the Glory, for ever and ever*:] Thy Dominion is an everlaſting Dominion, ſuch as ſhall not paſs away: and thy Kingdom ſuch as cannot be deſtroyed, but ſhall ſtand faſt in *power*, and eminent in *glory*, for ever.

O give us hearts yielding a willing obedience to the Laws of thy *Kingdom*, full of reverence and awful fear of thy *Power*, ſtudious to advance thy *Glory* upon earth, that we may in the end arrive at thy Kingdom in heaven, where thou liveſt and reigneſt, bleſſed Father, Son, and Holy Ghoſt, one God world without end. *Amen*.

THE SEVEN PENITENTIAL PSALMS PARAPHRASED.

THE Pſalms of *David* being by all Chriſtians, of what perſwaſion ſoever, acknowledged to be the immediate dictates of God's holy Spirit, it muſt neceſſarily be acknowledged alſo, that he who underſtandingly and devoutly prays in the very words of the Pſalms, prays by the holy and true Spirit of God: the truth whereof, which by many blind zealots is too much ſlighted and neglected, we have both confirmed and the practice commanded, *Eph.* 5. 18, 19. *Be ye filled with the Spirit—— Speaking to your ſelves* (or among your ſelves, which is done by anſwering each other) *in Pſalms and Hymns, and Spiritual Songs*; i. e. ſuch as are the dictates of the holy Spirit, compared with *Col.* 3. 16. I.

Thus

2. Psalmus totius Ecclesiæ vox— *Aug. Prolog. in Ps. Chrys. de Pœn. Hom. 6. Ambr. de Virg. l. 5.*

Thus prayed our Lord upon the Cross in the very words of the Psalmist 22. 1. & 31. 6, And so hath ever prayed the Church of Christ, in all the ages thereof: Psalms and Hymns and spiritual Songs are, and ever were, the constant, regular, standing parts of God's Worship, both under the Law and under the Gospel: And he must needs be a desperate Phanatick, who will not acknowledge the words of God's own Spirit, to be more wise, pithy, pertinent, and effectually prevailing with God, in our Prayers, than any words of man's devising, how seemingly-zealous and taking soever. 'Tis a strange, but not a true Spirit of holy Prayer then, those persons pretend unto, who slight the devout use of the Psalms, which are the treasury of all sound Devotion, and trust to their own *ex tempore* or studied expressions in Prayer, preferring the dictates of their own Spirit, before those of the Spirit of God himself.

The Penitential Psalms are so called,

called, becauſe commended to the Church of Chriſt, and by the conſtant practice of orthodox, devout Chriſtians, to the Religious uſe of all true Penitents, in their Prayers: to be uſed upon all days of Humiliation and Faſting, and in the time of ſickneſs or any diſtreſs: So prayed S. *Aug.* upon his Death-bed, he wept and bewailed his ſins, in the devout uſe of the Penitential Pſalms: And thoſe are alſo the moſt effectual Prayers we can uſe in the practice of Repentance, by way of preparation to the holy Communion.

Pſalm VI.

O *Lord,*] the Judge of all men, [*Rebuke me not in thine indignation*] which I have deſervedly incurr'd: [*neither chaſten me*] for mine offences [*in thy hot diſpleaſure,*] flaming to conſume me. Verſe 1.

Have mercy upon me, O Lord,] whoſe nature and property is ever 2.

to

to have mercy and to forgive: [*For I am weak*] both through original corruption, and manifold actual transgressions [*O Lord heal me*], pour the wine and oyl of thy grace and mercy into the wounds of my sinful soul [*for my bones are vexed*], that interiour strength, which supports my soul, is troubled and sore shaken by many falls and failings.

3. *My soul also*] being conscious of her guilt and distemper'd condition [*is sore troubled*] being terrified at the apprehension of thy strict Justice, and her own deserts: [*But thou, O Lord,*] who desirest not the death of a sinner [*how long?*] wilt thou delay to hear, help and heal my soul?

4. *Return, O Lord*] from the rigour of Justice to the sweetness of Mercy [*deliver my soul*] from the bands and fetters of her sins, and from under the power of Satan [*and save me*] from thy wrath and from everlasting damnation, good Lord, deliver me [*for thy mercies sake*] wherein is my only trust, through the merits of my Saviour. *For*

For in death] whether ſpiritual in ſin, or corporal for ſin [*there is no remembrance of thee*] either by confeſſing our ſins unto thee, or imploring mercy from thee: [*And who will give thee thanks in the pit?*] none ſure do praiſe thy name in the grave of death, which is the dwelling place of ſilence and oblivion; much leſs in the pit of hell, where thy great name is not praiſed, but blaſphemed rather. 5.

I am weary of my groaning] having long laboured under the heavy burthen of my ſins, with my contrition and godly ſorrow for them, [*every night waſh I my bed*] both in the night, when I ſhould ſleep, and in the day when I go to reſt [*I water my couch with my tears*] even all the places of my eaſe, reſt and refreſhment are bedewed with tears of compunction and godly ſorrow. 6.

Mine eye] wherein my exterior beauty chiefly conſiſts [*is conſumed with grief*] the inward ſorrow of my ſoul thereby emptying it ſelf: 7.

[*and*

[*and worn away because of all mine enemies*] because my ghostly enemies daily prevail against me, by my consent to their suggestions, and temptations unto wickedness: *But being resolved to avoid all occasions of such temptations*, therefore

8. *Depart from me all ye workers of iniquity*] for the future, I must leave the society of all such as do not only work wickedness, but also tempt others to sin with them: [*For the Lord hath heard the voice of my weeping*] He hath put my tears into his bottle, and it concerns me therefore to separate my self from the company and counsel of the ungodly. O how audible and effectual is the voice of weeping! for therefore

9. *The Lord hath heard my petition*] graciously accepted and answered my desires, in the pardon of mine offences, and [*the Lord will receive my Prayer*] when I thus humble my self under his mighty hand: and then

All mine enemies shall be confounded]

ded] they ſhall be fruſtrated in their deſigns and enterpriſes againſt my ſoul: [*and ſore vexed*] when all their contrivances fail them: [*They ſhall be turned back*] from their further aſſaults of my innocence: [*and put to ſhame ſuddenly*] even before their intentions be put in execution, their plots ſhall be blaſted when the Lord vouchſafes to *hear the voice of my weeping.*

And O that I could ſo weep and bewail my ſins, that the Lord may hear in heaven, and be merciful unto me, and heal my ſoul to glorifie his Name.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be. Amen.

Pſalm

Psalm XXXII.

Verse 1. BLESSED *is he whose unrighteousness is forgiven*] as to the *guilt* contracted: [*and whose sin is covered*] that it appear not to his *punishment*: or, whose *Original* pollution is washed away in the Laver of Baptism, and his *actual* transgressions covered with the robes of Christ's merits.

2. *Blessed is the man*] he is *blessed in Hope*, though not *in Fruition* [*to whom the Lord imputeth not his iniquity*] to his eternal separation from the presence of God: but of such an one it is required that he be sincere in his Repentance [*and in whose Spirit there is no guile*] no hypocrisie or deceit in his Repentance: but he turneth unto the Lord with all his heart, and this too from all the errors of his ways.

3. *Whilst I kept silence*] covering, and not confessing my sins: or, whilst

whilſt I ſilently conſidered with my ſelf the multitude and heinouſneſs of my tranſgreſſions, [*my bones conſumed away*] the ſtrength and ſupport of my ſoul failed me: [*through my daily complaining*] not as I ought to complain in the confeſſion of my ſins, for therein I have kept ſilence; but through the ſecret murmurs of my troubled conſcience and fear of the juſt judgments of God.

Day and night thy hand is heavy upon me] my dayly practice and continuance in my ſins, makes every day more heavy the hand of divine juſtice; for the fear whereof [*my moiſture is like the drought in ſummer*] the ſap of grace and vigour of the Spirit languiſheth, and the verdure of my Devotion is dried up, even as the fruits of the earth are parched by the Sun's hot beams in the height of Summer: And now being ſenſible of this my ſad condition, 4.

I will acknowledge my ſin unto thee] both my ſins of Omiſſion, [*and mine iniquity*] my ſins of Commiſſion 5.

miſſion [*have I not hid*] laid them all open before thee: purging my Conſcience from the venom of them by Confeſſion: And this I firmly reſolved with my ſelf to do.

6. *I ſaid I will confeſs my ſins unto the Lord*] Accuſing my ſelf, that thou, O Lord, mayſt excuſe me, condemning my ſelf, that thou maiſt acquit me, diſcovering my nakedneſs and ſhame, that thou maiſt cover me with the robes of thy mercy, through the merits of my Saviour: [*and ſo thou forgaveſt the wickedneſs of my ſin*] being confeſſed, bewailed and forſaken.

7. *For this*] thy great mercy in pardoning offences ſincerely repented [*ſhall every one that is godly pray unto thee*] that he may be cleanſed from his ſins; for there is no man ſo godly that ſinneth not, but therefore godly, becauſe thou art gracious, both in forgiving the wickedneſs of his ſins, and ſtrengthning him with grace to abjure them: And he that is thus godly, will not neglect thoſe bleſſed opportunities of

Prayer

Prayer [*in the time when thou maiſt be found*] ready and propenſe to hear and forgive, and that's the time of this preſent life, wherein there are [*great water floods*] of temptations and troubles [*but they ſhall not come nigh him.*] The Prayer of the godly is a ſtrong Bulwark: and thus he praying in the time of trouble,

Thou art my hiding place] under the ſacred wings of thy merciful protection is my refuge in the midſt of the greateſt tribulation: [*Thou ſhalt preſerve me from trouble*] like *Noah* and his family in the Ark, when the reſt of the world periſhed by water: [*Thou ſhalt compaſs me about with ſongs of deliverance*] being on all ſides delivered, and preſerved from the floods of many waters: I will ſing praiſes unto thy great name for the ſame. 8.

The anſwer of God to a true Penitent.

I will inform thee and teach thee] outwardly by my Word and inwardly 9.

wardly by my spirit: [*The way*] of true wisdom, which is both to know God and know thy self [*wherein thou shalt go*] what good is to be done, and what evil to be left undone: [*And I will guide thee with mine eye*] have a constant eye upon thee for thy guidance in the way of life: and he that is thus guided himself will say unto others,

10. *Be ye not like to the horse*] that is untam'd, head-strong and stubborn [*or to the mule*] that is, foolish and slothful [*which have no understanding*] or reason to bridle their sensual appetites, [*whose mouths must be held with bit and bridle, lest they fall upon thee*] Be not so brutish as not to keep the ways of God's Laws, except he whip and spur thee with affliction and trouble; this is like a horse that will not obey his rider, without a bridle in his jaws, and a spur in his sides.

11. *Great plagues remain for the ungodly*] often in this life to drive them to repentance, but assuredly in the life to come if they repent not:

not: [*but whoſo putteth his truſt in the Lord*] and will be doing good, his holy confidence in God being not only notionary in the brain and fancy, but practical in the heart and life: [*mercy embraceth him on every ſide*] The Lord's mercy ſhall ſurround him for his protection, and ſupport him for his perſeverance in the way to heaven where he ſhall both ſee and enjoy divine mercy on every ſide; 1. Above him, in the beatifical Viſion of God's Majeſty; 2. Below him, in the torments he hath eſcaped; 3. and mercy round about him, in the bliſsful ſociety of Angels and Saints: great cauſe of joy ſurely.

Be glad, O ye righteous] through 12
the teſtimony of a good Conſcience: [*and rejoyce in the Lord*] not in your own merits, for by grace we are ſaved: [*And be joyful*] not ye that proſper in the world; but [*all ye that are true of heart*] ſincere and upright before God, whoſe wills and affections are conformable to the divine will, both in deſire and deed: ſuch may rejoyce heartily in

this life, in the assured hope of celestial happiness in the life to come: And therefore

Glory be to the Father, &c.
As it was in the beginning, &c.

Psalm XXXVIII.

Verse 1. PUT *me not to rebuke, O Lord, in thine anger*] to take revenge of the ingratitude and perjury of mine offences against thee; [*neither chasten me in thy heavy displeasure*] let not my correction for my faults be in rigour of justice, but temper'd with mercy, as a father chasteneth his Son whom he loveth.

2. *For thine arrows stick fast in me*] the sharp sentences of thy holy Word, against sinners, pierce my heart with fear and terror: [*And thy hand presseth me sore*] thy vindicative power, which thou exercisest against offenders, weigheth down and oppresseth my spirits.

There

There is no health in my fleſh] thence is the ſpring and foment of my ſinful corruption, and therefore juſtly puniſhed [*becauſe of thine anger*] the ſad effects whereof afflict me; [*neither is there any reſt in my bones by reaſon of my ſin*] the ſinful ſickneſs of my ſoul renders me ſo diſquieted and diſturb'd, as be thoſe, who are ſo afflicted with bodily pain and ſickneſs, that they find no eaſe or intermiſſion of their anguiſh. 3.

For mine iniquities] by my frequent reiteration of them [*are gone over my head*] their number is greater than the hairs of my head, and ſo prevalent withal, that they have brought under both head and heart; both my Judgment and affections are enſnared thereby: [*and are as a heavy burthen*] which ſinks the body to the earth, ſo is the weight of ſin upon the ſoul [*too heavy for me to bear*] ſo that I cannot raiſe up my mind to heaven-ward. 4.

My wounds ſtink] my ſins through 5.

long continuance in them, feſter in my ſoul: [*and are corrupt through my fooliſhneſs*] in conſenting and delighting my ſelf to wallow with the Sow in the mire of ſinful pollutions.

6. *I am brought into ſo great trouble and miſery*] both the powers and parts of my ſoul and body are ſo diſtemper'd and diſturb'd, [*ſo that I go mourning all the day long*] the ſenſe of my ſins and juſt fears of puniſhment, make the day of my preſent life ſad and heavy.

7. *For my loyns are filled with a ſore diſeaſe*] there, there my carnal luſts engendred, the fulfilling whereof hath made my ſoul like a loathſome leper, or ſome ſuch ulcerous creature: [*and there is no ſoundneſs in my fleſh*] which alway luſteth againſt the ſpirit, to the great diſtemper of both.

8. *I am feeble*] in body, through carnal incentives [*and ſore broken*] in ſpirit, by their prevalency over me: [*I have roared for the very diſquiet-*

diſquietneſs of my heart] my conſcience gain-ſaying ſuch exorbitances, but not prevailing, makes me now cry aloud through its diſquietude, unto the ſearcher of all hearts.

Lord, thou knoweſt all my deſire] 9.
my earneſt longings after thee for eaſe and help; [*and my groaning*] under the heavy weight of my ſins, and of thy diſpleaſure [*is not hid from thee*] although I ſhould be ſilent, and not expreſs the ſame by prayers and tears.

My heart panteth] through the 10.
diſquietude of its unruly paſſions, the peace of my conſcience being alſo loſt: [*And my ſtrength hath failed me*] the wonted vigour of my Devotion is decayed, whence fear and ſolicitude do iſſue: [*and the light of mine eyes is gone from me*] my underſtanding, which is the eye of the ſoul, is darkned through the ſway of its paſſions, and the ſun of righteouſneſs is gone down upon my ſoul, becauſe of the deeds of darkneſs I have committed.

11. *My lovers and my neighbours*] who are obliged by the ties of friendſhip and continued converſation [*did ſtand looking upon my trouble*] not moving to perform their wonted friendly offices to me: [*And my kinſmen*] they of mine own fleſh and blood, either out of ſcorn or abhorrence of my troubled eſtate [*ſtood a far off*] as if I were a ſtranger to them: And not only my friends but mine enemies.

12. *They that ſeek after my ſoul*] the Devil and his Angels, and wicked men their inſtruments [*laid ſnares for me*] by their cunning temptations of me unto ſin, to deſtroy me: [*And they that went about to do me evil*] endeavoured by all means to do me all the miſchief was in their power, have to this end [*talked of wickedneſs*] framed lies, raiſed falſe reports, conſulted and contrived pernitious deſigns againſt me, [*and imagined deceit all the day long*] or continually framing all their imaginations to deceive and ruine me.

As

As for me, I was like a deaf man that heareth not] with ſuch patience I ſuſtained all this, as if I had heard nothing of their conſultations, nor known any thing of their deſigns againſt me : [*And as one that is dumb, who doth not open his mouth*] either to rail againſt mine enemies, or to murmur at the ſadneſs of my condition. 13.

I became even as a man that heareth not] taking no notice of what was ſaid or done againſt me [*and in whoſe mouth are no reproofs*] I opened not my mouth to reprove, much leſs to revile my adverſaries ; ſo my dear Saviour has taught me by his example, who ſuffered himſelf with all ſweetneſs of patience ; ſo he was led as a ſheep to the ſlaughter, and as a lamb dumb before the Shearers, ſo opened he not his mouth : And very good reaſon ſure, ſince our help is not in man but in God. 14.

For in thee, O Lord, have I put my truſt] as knowing that vain is 15.

the help of man; but thou, O Lord, art both able and willing to succour all such as unjustly suffer, and depend upon thee for right: [*Thou shalt answer for me, O Lord, my God*] hear my prayers, and answer my desires; plead my cause against mine adversaries, and disappoint me not of my hope, which hangeth upon thee the God of my Salvation.

16. *I have required*] requested of thee in my prayers, [*that mine enemies should not triumph over me*] insult in my overthrow: [*For when my foot slipt*] at my slips and failings, either into sin or other danger, [*they rejoyced greatly against me*] my falls, which are grief to the godly, were great cause of joy to my ghostly Adversaries; how much more greatly then would they rejoyce and triumph in my utter overthrow?

17. *And I truly am set in the plague*] being born to suffering, because born in sin; being prone to fall, if not by thee supported: [*And my heavi-*

ness

neſs is ever in my ſight] being conſcious of my ſins, the cauſe of all my ſorrows: But that the plague thereof may be healed,

I will confeſs my wickedneſs] and this not only outwardly with my lips, but inwardly from my heart: [*I will be ſorry for my ſins*] and great reaſon ſure, for they are the cauſe of all my ſorrows and ſufferings both in ſoul and body. 18.

But mine enemies] the devil and his angels [*live and are mighty*] they are lively, active, ſtrong and vigorous, whilſt I am weak and feeble: [*And they that hate me without a cauſe are many in number*] they are multiplied and make head againſt me, without cauſe given them by me: And not only they whom I have not wronged or provok'd; but even 19.

They that reward evil for good againſt me] and ſuch undoubtedly who repay evil for good, do it by the inſtinct of Satan, and out of mere hatred to goodneſs it ſelf: 20.

And therefore they hate me [*because I follow the thing that good is*] hating my person because of the integrity of my actions: And therefore

21. *Forsake me not*] in time of temptation and trouble leave me not destitute of thy assistance [*O Lord my God*] in whom are all my hopes of salvation: [*Be not thou far from me*] by taking away thy grace from me: but if in thy great wisdom it be withdrawn a little, for my tryal, yet not too far, nor too long, but rather

22. *Haste thee to help me*] against all the assaults of the Devil, the World and the Flesh, whom to vanquish and overcome is from thee, and by thy assisting presence [*O Lord God of my salvation*] the author, the promiser, the donor of eternal salvation: let others trust in their riches, power——; yet shall my soul for ever trust in thee for saving happiness, in whom, and from whom alone is peace and joy, and to whom be all glory.

Glory be to the Father——

Psalm

Pſalm LI.

H*Ave mercy upon me, O God*] Verſe 1.
the Father of mercies [*after thy great goodneſs*] were not thy goodneſs infinitely great I could not hope for thy mercy: [*And after the multitude of thy mercies, do away mine offences*] mine offences are multitudinous and heynous, and require a multitude of mercies to cover them.

Waſh me throughly] who am throughout foul and polluted in all the parts and powers both of ſoul and body [*from my wickedneſs*], 'tis mine own indeed, from mine own wicked will proceeding; [*and cleanſe me from my ſin*] both from my *wickedneſs* againſt *God*, and from my *ſin* againſt *man*; from my wickedneſs *paſt* and from ſin *to come*, that both the guilt of ſin and corrupt will of ſinners may be cleanſed. 2.

For I acknowledge my faults] I 3.
deſire

desire neither to hide nor excuse them, but with a penitent heart I own and confess them, that thou mayest forget and forgive them: [*And my sin is ever before me*] my conscience constantly accusing and condemning my great folly and ingratitude in sinning against thee: And 'tis

4. *Against thee only have I sinned*] who *alone* art both Judge and Witness of my sins, Thou *alone* searchest the hearts, and knowest the greatness and grievousness of my sins, and thou *alone* art able both to punish and to pardon: [*and done this evil in thy sight*] what I was ashamed to do before men, I have without either fear or shame done before thee, to whose all-seeing eye nothing is hid. *Have mercy upon me, O God.*

5. *That thou mayst be justified in thy saying*] be found just in all thy words, and in this particularly, *Hos.* 13. 9. *Thou hast destroyed thy self, O Israel, but in me is thy help:* [*and clear when thou judgest*] free from the least injustice in pardoning the penitent

penitent and condemning the obſtinate.

Behold I was ſhapen in wickedneſs] contracting, together with my very being in nature, original corruption from my parents loins; [*and in ſin hath my mother conceived me*] hence my mortal fleſh becomes ſo frail and rebellious againſt the ſpirit. 6.

But lo, thou requireſt truth in the inward parts] the internal purity of the heart and affections are thy delight: [*and ſhalt make me to underſtand wiſdom ſecretly*] by the ſecret influences of thy holy Spirit, make me to underſtand and practiſe that Wiſdom which is from above. 7.

Thou ſhalt purge me with Hyſſop] my foul and corrupt Conſcience hath need of a purge, the ingredients whereof muſt be the bitter ſorrows and ſufferings of my deareſt Saviour, intermixt with the ſalt tears of bitter ſorrow of ſoul for my ſins: [*Thou ſhalt waſh me*] in the inexhauſtible fountain of thy mercy, through Faith in the blood 8.

of

of Christ [*and I shall be whiter than snow*] through the spiritual candor of my justified soul.

9. *Thou shalt make me hear* (or be inwardly sensible) *of joy and gladness*] in the remission of my sins and hopes of eternal happiness, than the which no greater joy can touch the immortal soul: [*that the bones which thou hast broken may rejoyce*] in the light of thy countenance shining into my broken heart, and there diffusing the glimmering rays of a blessed hope.

10. *Turn thy face away*] not from me through indignation, but [*from my sins*] by the remission of them: [*And put out all my misdeeds*] out of thy book of remembrance, that they appear not in judgment against me to my condemnation at the last great day.

11. *Make me a clean heart, O God,*] cleansed from all filthiness both of flesh and spirit: [*and renew a right spirit*] rectified from all the crooked paths of vanity and iniquity, raised

up

up to heaven-wards, and cleaving ſtedfaſtly to thee, my God: and let this be [*within me*] purifie my will and affections, whence all my extravagancies iſſued.

Caſt me not away from thy preſence] in whoſe preſence is both the light and health of the ſoul; and though I am unworthy to appear in thy preſence, but deſerve rather to be as a caſt-away, given up to a reprobate ſenſe, yet [*take not thy holy Spirit from me*] though I have often quench'd his ſacred fires, by my extravagant luſts, yet leave me not; forſake me not utterly: But, 12.

Give me the comfort of thy help again] or, reſtore unto me the joy of thy Salvation, which by my ſins I have forfeited and loſt: [*and ſtabliſh me with thy free Spirit*] free me by thy holy Spirit of liberty from the Law of ſin and of death. 13.

Then ſhall I teach] both by word and example [*thy waies*] of mercy and truth [*unto the wicked*] who follow the ways of their own hearts: 14.

hearts [*and sinners shall be converted unto thee,*] by the example of my sincere conversion and seasonable admonitions.

15. *Deliver me from blood-guiltiness, O God*] from all the kinds and degrees of blood-guiltiness: such are immoderate anger, hatred, malice, envy, and from all mortal or soul-killing sins: [*Thou that art the God of my health*] the health both of my body and soul, both temporal and eternal salvation is from thee; and therefore [*my tongue shall sing of thy righteousness*] extolling thy truth in making good thy promised mercies to the truly penitent.

16. *O Lord, open my lips*] which my sins have closed up: [*and my mouth shall shew forth thy praise.*] which becometh not the lips of sinners: but thou art a God forgiving offences, and even out of the mouths of babes and sucklings hast perfected praise.

17. *For thou, O Lord, desirest no Sacrifice*] of slain beasts, for the expiation of sin [*else would I give it thee*]

thee] were it thy pleaſure to accept the ſame : [*but thou delighteſt not in burnt-offerings*] 'tis not the outward carnal offerings (though commanded by thee) that thou reſpecteſt as the principal means to pacifie thy diſpleaſure, but in the inward devotion and compunction of the perſon offering.

The Sacrifices of God] thoſe he chiefly reſpecteth and accepteth [*are a troubled ſpirit*] wounded and groaning under the ſad ſenſe of his ſins : [*A broken and contrite heart*] the fallow-ground whereof is broken up by a ſtrict Self-examination, contrite by compunction, weeded by confeſſion, watered with the tears of godly ſorrow : ſuch a Sacrifice [*O God, thou wilt not deſpiſe*] but accept through his merits, who with a torn body and broken heart offered up himſelf a ſacrifice for the ſins of the world. 18.

O be favourable and gracious unto Sion] let thy bleſſing plentifully deſcend upon our holy Mother, the Church, both univerſal, and this par- 19.

particular Church whereof I am a Member: [*Build thou the walls of Jerusalem*] repair the breaches both in true doctrine and discipline, which through licentiousness in opinion and conversation, are greatly decayed: that the souls of the righteous may enjoy the vision of peace.

20. *Then shalt thou be pleased with the Sacrifice of righteousness*] with those sacred acts and offices of true Repentance, whereby through faith in the blood of Christ, the sinner is justified: [*with burnt offerings.*] not of beasts without spot or defect, but of holy innocent persons, enfir'd with godly zeal and devotion to thy Service: [*and whole burnt-offerings*] even the whole man, devoted to a whole entire obedience, through the whole course of life: [*Then shall they offer young bullocks upon thine Altar*] themselves shall they offer upon the Altar of a pure heart, a living sacrifice, holy and acceptable to God through Jesus Christ.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm

Pſalm CII.

HEar *my prayer, O Lord*] as to the ſaving effects thereof [*and let my crying come unto thee*] be accepted by thee, ſince my loud voice manifeſts the inward zeal and Devotion of my heart. Verſe 1.

Hide not thy face from me] under the thick cloud of my tranſgreſſions [*in the time of my trouble*] when burthened with the weight of ſin, or violence of temptation: [*incline thine ears to me, when I call*] being penitent and humbled under thy mighty hand; [*O hear me, and that right ſoon*] there being danger in delay. 2.

For my dayes are conſumed away like ſmoak] ſpent in airy, lightſom, unprofitable and black ſinful works: [*and my bones*] the ſtrength and ſupport of my ſoul [*are burnt up as it were a firebrand*] ſcorched and withered through the exorbitant heat. 3.

heat of carnal concupiſcence, which renders me lyable to the fire of thy wrath.

4. *My heart is ſmitten down and withered like graſs*] as when the graſs is mowed down, and withered by the Suns hot beams; ſo my ſoul, being ſmitten down by the violence of temptation, is dried up and withered in her devotion: [*ſo that I forget to eat my bread*] neglecting the ſweet refreſhments of thy holy Word and Sacraments, where the ſoul is nouriſhed with the bread of life.

5. *For the voice of my groaning*] under the heavy burthen of my ſins [*my bones will ſcarce cleave to my fleſh*] being macerated by the ſtrict rigour of penitential ſeverities.

6. *I am become like a Pelican in the wilderneſs*] flying even the ſight and ſociety of men, through ſhame and confuſion of face: [*And like an Owl that is in the deſert*] that takes up her lodging in ruinous houſes, and not inhabited.

I have watched] in the ſerious conſideration of my ſinful and ſad condition: [*and am even as it were a ſparrow*] flying the company of ſinners [*that ſitteth alone upon the houſe top*] ſolitary, ſerious and ſtudious how to eſcape the ſnares of ſin below, and mount up my ſoul to heaven above. 7.

Mine enemies revile me all the day long] ſuch as hate to be reformed, and are enemies to a ſerious and ſetled courſe of Religion, continually deride and revile me: [*and they that are mad upon me*] with rage and fury [*are ſworn together againſt me*] have conſpired my ruin. 8.

For I have eaten aſhes as 'twere bread] my meat was as unpleaſant to me as if I had eaten aſhes: [*and mingled my drink with weeping*] all my wonted corporal refreſhments were ſowred with ſpiritual ſorrow for my ſins: or, I have exerciſed the penitential rigors of aſhes and weeping: Sack-cloth and aſhes being (ſaith *Aug.*) the armor and clothing of penitents. 9.

And

10. *And that because of thine indignation and wrath*] that's the chief ingredient in my sorrow, that I have deservedly incurred thy wrath: [*For thou hast lift me up and cast me down*] Thou seemest, as it were, to raise me up, that I may fall with the greater weight and violence: or, thou hast raised me to great honour to be stampt after thine own image, but, for want of understanding, I have faln down as low as the beasts that perish.

11. *My days are gone like a shadow*] they are not only vain, empty and unprofitable, but also darksom and gloomy, because I have declined from the Sun of righteousness: [*and I am withered like grass*] for want of the Celestial dew of divine Grace.

12. *But thou, O Lord, shalt endure for ever*] whilst all other things pass away, thou changest not, being immutable, as in mercy to raise up, so in justice to cast down: [*and thy remembrance throughout all generations*]

thy

thy gracious promiſes both of the life that now is, and of that which is to come, are in all ages remembred to thy praiſe and glory.

Thou ſhalt ariſe] to redeem, deliver, and defend [*and have mercy upon Sion*] thy Church militant here upon earth, [*for it is time that thou have mercy upon her*] the time of this life is the ſeaſonable time of mercy, becauſe it is a time of miſery; [*yea the time is come*] even the fulneſs of time is completed of our Redemption and Salvation. 13.

And why, thy ſervants think upon her ſtones] both Angels and Saints reſent with much regret the diſperſed members of thy Church: [*and it pitieth them to ſee her in the duſt*] they pity her diſtractions and confuſions, and have great deſires to ſuccour and relieve her. 14.

The heathen ſhall fear thy name, O Lord,] which now they blaſpheme, but being converted from their Idolatries, and from all the errors of their ways, they ſhall with 15.

with us adore the bleſſed and ſaving name of Jeſus: [*and all the Kings of the earth thy Majeſty*] being converted unto thee, they ſhall in all humility confeſs the greatneſs of thy Majeſty far to tranſcend the greateſt power and glory.

16. *When the Lord ſhall build up Sion*] repair the breaches of his Church, and ſettle it upon the foundation of Prophets and Apoſtles, [*and when his glory ſhall appear*] the glory of this great grace ſhall manifeſt it ſelf in the edification and ſupport of his Church, upon the pillars of Truth and Peace.

17. *When he turneth him to the prayer of the poor deſtitute*] for his ears are ever open to the prayers of the humble and poor in ſpirit, and ſuch as be deſtitute of all exterior conſolations; [*and deſpiſeth not their deſire*] when flowing from a true Faith, 'tis enfir'd with Charity and Devotion of heart.

18. *This ſhall be written for thoſe that come after*] that the ſucceeding peo-

ple

people of God under the Goſpel may have upon record the wondrous works of God under the Law: [*and the people that ſhall be born*] regenerate and born anew of water and of the Holy Ghoſt [*ſhall praiſe the Lord*] for the grace of Redemption and great mercy attain'd.

For he hath looked down from his Sanctuary] God the Son, from the eternal boſom of his Father, looked down with the eye of his mercy upon us miſerable ſinners here below: [*out of heaven did the Lord behold the earth*] when the King of heaven deſcended upon earth, when the day-ſpring on high came down to viſit us, when the Word was made fleſh for the building up of Sion. 19.

That he might hear the mourning of ſuch as are in cativity] groaning under the bonds and chains of their ſins [*and deliver*] out of the gulph of ſin and clutches of Satan, [*the children appointed unto death*] as the due of wages of ſin. 20.

21. *That they may declare the name of the Lord in Sion*] being delivered from the sad condition of being the children of the devil in the vast womb of this wicked world, to be the children of God in the sacred womb of their Mother, the Church, they might therein and therefore extol the great name of God: [*and his worship at Hierusalem*] promote and advance the holy Worship of God in his Church, and unanimously joyn therein together, to the glory of his name.

22. *When the people are gathered together*] when that people of God, dispersed through the world, shall be nevertheless joyned together in the unity of the true Faith, enlivened by divine Charity: [*and the Kingdoms also to serve the Lord*] when both the Kings, and the people of their dominion assemble together, and joyn with one heart and one mouth in the publick Worship of God; then shall the name of the Lord be magnified in Sion.

He brought down my ſtrength in my journey] in the mean time whilſt I walk in the way of Repentance, my ſtrength is decayed, [*and he hath ſhortned my daies*] of health and outward proſperity, that I may apply my heart unto wiſdom. 23.

But I ſaid] addreſſing my ſelf unto God by Prayer [*O my God*] the God of my life, of my health, of my joy, my God and my all, [*take me not away in the midſt of mine age*] before the natural courſe of my life expire: [*As for thy years they endure throughout all generations*] being from everlaſting to everlaſting, in reſpect of whoſe duration the years of my life are nothing; and therefore I humbly beg, they may not be ſhortned through the violence of thy afflicting hand. 24.

Thou Lord] who art without beginning [*in the beginning*] of time [*haſt laid the foundations of the earth*] which is the centre of this viſible World; [*and the heavens are the works of thy hands*] both 25.

the heavens and the earth, and all things visible and invisible are of thy Creation.

26. *They shall perish*] as having their beginning in time [*but thou shalt endure*] as being from all eternity, and through all the changes of created beings, remaining in thy self unchangeable.

27. *They all shall wax old as doth a garment*] which is worse for the wearing, [*and as a vesture shalt thou change them*] from their present state and condition [*and they shall be changed*] in their qualities and operations: [*But thou art the same*] in thy self immutable, [*and thy years shall not fail*] or rather, being not lyable at all to any term of years, but without either beginning or end of Time.

28. *The children of thy servants*] if they follow the steps of their godly Fathers, in the sacred service of God [*shall continue*] in the land of the living, being translated from the life of Grace to the life of Glory: [*and*

[*and their ſeed*] of good works, the iſſue of their true Faith, [*ſhall ſtand faſt in thy ſight*] being treaſured up in heaven, where no moth or ruſt corrupteth.

Glory be to the Father,——
As it was in the beginning, &c.

Pſalm CXXX.

OUT *of the depths*] both of my ſins and ſufferings, and out of the depth of my heart, wounded with godly ſorrow for my ſins [*have I called*] as *Jonas* out of the whales belly, ſo do I lift up my voice in prayer, to be delivered from the power of the devil [*unto thee, O Lord*] with whom alone is power to help and ſave me: [*Lord, hear my voice*] in my prayers which I make before thee. Verſe 1.

O let thine ears] which are not corporeal but wholly ſpiritual, and 2.

therefore more quick and intense to [*consider well the voice of my complaint*] be intent to release me of my sins, under the weight whereof my soul complains.

3. *If thou Lord*] to whom no secrets are hid [*wilt be extreme to mark what is done amiss*] so as to take notice of all our faults and failings, and punish us accordingly, [*O Lord, who may abide it?*] there is none so exactly righteous and holy as to abide the strict scrutiny of thy vindicative justice; since every sin, from which none is free, is, in respect of the person offended, infinite.

4. *For there is mercy with thee*] to forgive the sins of the penitent, and to raise up them that are faln [*therefore shalt thou be feared*] or, worshipped with reverence and godly fear, thy mercy engaging and sweetly working upon our hearts to fear thy name.

5. *I look for the Lord*] even for his saving mercy [*my soul doth wait for him*]

him] to heal her ſores, and ſatisfie her longing deſires with the oyl and wine of mercy and conſolation: [*in his word is my truſt*] for therein he hath promiſed to pardon the penitent, to heal the broken-hearted —; And I doubt not but he will be as good as his word: and therefore,

My ſoul fleeth unto the Lord] upon the ſpiritual wings of ardent deſires, ſtrong hopes, fervent prayers— [*before the morning-watch*] very early in the morning of the day; or, in the morning of my life, the time of my youth: [*I ſay before the morning watch*] or more earneſtly than ſuch who are appointed watchmen for the night do wait for the morning to be diſcharged from their watch, and have liberty to repoſe themſelves. 6.

O Iſrael] ye that are of the number of God's people, members of his Church, if you be wiſe, truſt not in your ſelves, nor in others, but [*truſt in the Lord*] who never faileth to help them that put their truſt in him, and be doing good: 7.

[*For with the Lord there is mercy*] there is, there was, and ever will be mercy with him to juſtifie ſinners that truly repent and believe in him; for his mercy endureth for ever: [*and with him there is plenteous redemption*] his precious blood, whereby we are redeemed, is plentifully ſufficient to ſatisfie for our ſins, and not for ours only, but for the ſins of the whole world.

8. *And he ſhall redeem Iſrael*] no doubt but he will, more eſpecially above all others, redeem his own inheritance [*from all his ſins*] be they never ſo many, mortal and venial, if truly repented, through faith in the blood of Chriſt they ſhall be pardoned.

Glory be to the Father, &c.
As it was in the beginning, &c.

Pſalm CXLIII.

HEar *my prayer, O Lord*] for the obtaining of what is good [*and conſider my deſire*] for the avoiding of what is evil : [*hearken unto me*] in both reſpects [*for thy truth*] of thy promiſes made to hear the prayers of the humble, [*and for thy righteouſneſs ſake*] in performing all ſuch promiſes, to thoſe who truſt not in their own but in thy righteouſneſs, condemning themſelves, that they may be abſolved by thee. Verſe 1.

And enter not into judgment] without any intermixture of mercy [*with thy ſervant, O Lord*] I dare not ſay thy Son, but confeſs with the Prodigal, that I have ſinned againſt heaven — but reject me not from among the number of thy ſervants : [*For in thy ſight*] who art a God of purer eyes than to behold iniquity [*ſhall no man living*] in this frail mortal fleſh [*be juſtified*] by his 2.

own merits, but by the mercy of God through the merits of Christ.

3. *For the enemy*] the devil [*hath persecuted my soul*] and doth inceſſantly undermine its innocence by his temptations and ſnares : [*he hath ſmitten my life down to the ground*] ſo that my ſoul grovels in the duſt of earthly deſires : [*he hath laid me in the darkneſs*] involv'd in the night of ſecular luſts [*as the men that have been long dead*] in their treſpaſſes and ſins, having no ſenſe or feeling of their deſperate condition.

4. *Therefore is my ſpirit vexed within me*] my Conſcience within me being defiled, and my ſoul which would aſpire to heaven-ward, depreſſed with the weight of her ſins, and the corruption of her fleſh, is a great corroſive and vexation of my ſpirit [*and my heart within me is deſolate*] deſtitute of all conſolation.

5. *Yet do I remember the time paſt*] wherein thy people have been exerciſed and tried, both by adverſity and

and proſperity, both by temptations and deliverances. And for my conſolation and ſtrengthning my hopes of deliverance [*I muſe upon all thy works*] wherein I obſerve as thy great power and wiſdom, ſo thy mercy allaying the rigour of thy juſtice, [*yea, I exerciſe my ſelf in the works of thy hands*] wherein I find thy mercy to be over thy works; and that I, though an unprofitable work of thy hands, may obtain mercy alſo.

I ſtretch forth my hands unto thee] both praying with my lips and working with my hands to obtain my petitions; and [*my ſoul*] pours forth her ſelf, in the expanſion of my hands, which being in her ſelf dry and barren of conſolation [*gaſpeth unto thee*] the fountain of living waters, and well-ſpring of divine graces, even [*as a thirſty land*] gapeth to be fill'd and ſatisfied with rain from heaven. 6.

Hear me, O Lord] watering my thirſty ſoul with the celeſtial dew of thy divine grace: [*and that ſoon*] 7.

delay

delay not to satisfie the thirst of my soul, which is great, [*for my spirit waxeth faint*] hath lost its wonted fervor of devotion, being oppressed with the burthen of her sins, and destitute of the sweet refreshments and influences of thy holy Spirit: [*hide not thy face from me*] as one turns away his face from his enemy, or with whom he is justly offended: [*lest I be like unto them that go down into the pit*] if thou look not in mercy upon me, I shall be in the same condition with them that are involved in the pit both of sin and of death.

8. *O let me hear*] be made sensible [*of thy loving kindness betimes in the morning*] early and betimes in this life; and after the night of this life is ended, in the morning of that day which never shall have end: [*for in thee is my trust*] not in my self nor in any help of man, for it is but vain, and so will prove my trust in thee also, except I obey thy will and walk in thy ways: the which that I may do I humbly beg [*shew thou me the way*] of thy laws, and

the

the paths of thy Commandments [*wherein I ſhould walk*] as leading to my native home of heaven, where my immortal ſoul was firſt framed by the hands of the Almighty: [*for unto thee, O Lord, do I lift up my ſoul*] which being made after thine Image, aſpires to become perfect in the beatifical viſion and fruition of thy ſacred Majeſty: in which way being ſore let and hindred, implores thy aſſiſtance, ſaying:

Deliver me from mine enemies, O God,] both viſible and inviſible, ghoſtly and bodily adverſaries: [*for I flee unto thee*] when aſſaulted by them [*to hide me*] under the covert of thy protection, from all the ſtorms of temptations which daily ariſe in the tumultuous ſea of this life. 9.

Teach me] who am naturally blind and careleſs of my duty [*to do the thing that pleaſeth thee*] not only to know, but to do thy will, not to follow mine own pleaſure, but what is pleaſing and acceptable unto thee, [*for thou art my God*] 10.

who

who hast created and redeemed me: and that I may be throughly sanctified [*let thy loving Spirit*] the Spirit of love and verity [*lead me forth*], in the streight direct way that leads [*into the land of righteousnes*] that's the promised Land, the celestial *Canaan*, where alone is perfect, everlasting righteousnes in the blissful presence of the God of righteousnes.

11. *Quicken me, O Lord*] who am dull and dead hearted, and faint in the way towards the land of the living [*for thy names sake*] which I invoke and adore: [*and for thy righteousnes sake*] not for mine, which is little, and good for little [*bring my soul out of trouble*] delivering me from whatever disturbs the peace of my soul, and hinders her progres in the way to heaven.

12. *And of thy goodnes slay mine enemies*] mortifie in me all unruly lusts and passions that rebel against Reason and Religion [*and destroy all them that vex my soul*] by exciting

and

and fomenting the fleſh againſt the Spirit, the ſenſual againſt her rational faculties; that the whole may be obedient unto thee: [*for I am thy ſervant*] *Created, Redeemed*, not to ſerve my own luſts and exorbitant paſſions, but to be ſanctified or devoted wholly to ſerve thee, in holineſs and righteouſneſs before thee all the days of my life.

Glory be to the Father, &c.
As it was in the beginning, &c.

I.

O moſt juſt and merciful God, who being by ſin offended, art by true Repentance appeaſed; be propitious to the Prayers of thy faithful people, and in great mercy turn away from us thoſe ſcourges of thy wrath which our ſins have juſtly deſerved, through Jeſus Chriſt our Lord.——

Remem-

II.

Remember not Lord our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins; but spare us, good Lord, spare thy people, whom thou hast redeemed with thy precious blood, and be not angry with us for ever.

III.

O God, whose nature and property it is ever to have mercy and to forgive, receive our humble Petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us: for the honor of Jesus Christ our Mediator and Advocate. *Amen.*

MEDI-

MEDITATIONS AND PRAYERS

To be partakers of the Merits of what our bleſſed Redeemer hath done and ſuffered for us.

O Moſt holy and ever bleſſed Jeſus, who vouchſafedſt, for the redemption of mankind, to be made man; by the bleſſed merits of thy myſterious incarnation, grant me to become one *Spirit* with thee, who became one *fleſh* with me. 1. *The Incarnation of the Son of God.*

Thou bleſſed Lord wert miraculouſly born of a pure immaculate Virgin, by the power of the Holy Ghoſt overſhadowing her: grant me by the ſame power of the moſt high, to poſſeſs a pure virgin ſoul, in a pure and chaſt body, and to be fruitful in all good works. 2. *Nativity.*

Holy

3. *Circumcision.* Holy Jesus who vouchsafedst to be circumcised the Eighth day and made obedient to the Law for man; grant unto me I humbly beg, the true circumcision of the Spirit, that my heart and all my members may be mortified from all carnal and worldly lusts, and whatever hinders my regular obedience to thy most holy Laws.

4. *Baptism.* By the merits and mysteries of thy Baptism in the river *Jordan*, wash me throughly from my wickedness and cleanse me from my sins, whereby I have unhallowed those sacred and saving waters of my Baptism, and perjuriously broken my Vow and Promise made therein.

5. *Fasting.* Holy Jesus, who didst fast forty days and forty nights: forgive me the manifold acts of Gluttony and Drunkenness, Riot and Excess, whereof I have been guilty: And by the vertue and power of thy miraculous fast, grant me the mastery over my rebellious appetite, to live soberly, that I may also live righteously

ously and godly in this present world.

Holy Jesus, who being fasting was tempted of the devil, and overcame him: Grant me by the influences of thy blessed Spirit, so devoutly to intend the holy duties of Fasting and Prayer, that by the power of thy victory over the devil, I may have strength and power to triumph *over the devil, the world and the flesh, and to continue thy faithful servant and soldier to my lifes end.* 6. *Temptation.*

Holy Jesus, who being inaugurated in thy prophetical office by Baptism, and confirmed by the vanquishment of the Devil, went'st about preaching the Gospel, doing good, healing all manner of sicknes and all manner of diseases amongst the people, being by thy doctrine and example *the way* and *the truth* that leads unto *Life*: Grant me to believe aright all thy Revelations, to obey all thy Commands, to walk in thy steps, and so to *follow thee the Light of the world, that I walk not in darkness, but may have the light of life.* 7. *Doctrine and Example.*

Holy

8. *He is conspir'd against and betrayed.*

Holy Jesus, who didst condescend to have thy pretious life conspired against by the Jews, and to be betrayed and sold by one of thine own disciples for a vile price: deliver me from the conspiracies of all mine enemies ghostly and bodily, and specially from the treachery and corruption of mine own deceitful heart, and from the rebellion of my flesh, which for vile things and of no value dayly betrays my soul into the hands and under the power and bondage of sin and Satan, the great enemies of her life in Grace and Glory.

9. *His Agonie in the Garden.*

Holy Jesus, who didst begin thy last and bitter passion in a Garden, where thy innocent soul was sorrowful even unto death: sanctifie I beseech thee all my natural infirmities and passions, comfort me in all my troubles and disquietudes of mind, and make me sensible with godly sorrow of that heavy wrath and curse for sin, which thou sufferedst, and I deserved.

Holy

Holy Jeſus, who didſt proſtrate thy ſelf upon the cold earth, ſweating drops of blood under the preſſure of our ſins, and out of a ſad apprehenſion of thy enſuing ſufferings; *offering up ſtrong cryes with tears unto him that is able to ſave:* O that my heart might inwardly bleed tears of compaſſion and of compunction, and vent it ſelf by ſuch fervent and effectual prayers with tears of devotion, as to be heard in heaven and healed of all my ſinful infirmities. 10. *Bloody ſweat.*

Holy Jeſus, who with all ſweetneſs of patience and ſubmiſſion didſt give up thy ſelf wholly to the will of thy heavenly father: endue me with the ſame ſpirit of Lowlineſs and meekneſs, patience and contentedneſs, in all conditions; ſubmitting to the good will of my God, both in proſperity and adverſity, health and ſickneſs, life and death. 11. *Submiſſion.*

Holy Jeſus, who didſt yield thy ſelf to be apprehended, when thou mighteſt eſcape, and to be bound as 12. *Apprehenſion.*

a Malefactor, being clearer than an Angel of Light: O let not my ſoul be ſeiſed by any infernal fiends to eternal horror in the other world: But out of the fangs and clutches of all the ſpirits and powers of darkneſs, Good Lord deliver me: from the bonds and chains of my ſins and from that diſmal ſentence [*take him, and bind him hand and foot, and caſt him into utter darkneſs*] good Lord deliver me.

13. *Arraignment and Condemnation.*

Holy Jeſus, who being ſeiſed by rude hands waſt led as an innocent Lamb to the ſlaughter, hooted at, rated, reviled, reproached, falſely accuſed and unjuſtly condemned by unjuſt Judges here upon earth, being thy ſelf the moſt juſt Judge of heaven and earth: O be not a ſevere and angry Judge when I ſhall ſtand before thy Tribunal, but vouchſafe to be then my mediator and anſwer for me; who am not able to anſwer thee one of a thouſand if thou ſhouldſt be ſtrict to mark what I have done amiſs: But *in thee have I put my truſt, thou ſhalt anſwer for me, O Lord my God.*

From

From the accusations of the devil and his Angels, from the accusations of all men or women, who have been conscious of my many sinful pollutions, and from the accusations of my own conscience in the day of judgment: Good Lord deliver me.

Blessed be that infinite mercy and humility of thine, Holy Jesus! whereby thou sufferedst thy face, fairer than the children of men, to be polluted by filthy ignominious spittings: *Oh turn thy face away from my sins*, whereby I have polluted my soul, and prophaned thy holy name, which is called upon me: Turn not thy face away from me, but turn thy face away from my sins, who for my sins didst not turn thy face from shame and spitting. 14. *He is spitted upon.*

Holy Jesus, who didst expose thy blessed cheeks to the rude cuffs and buffets of hard injurious fists: grant that though I may feel, yet not be fell'd and overthrown by the buffets of Satan. 15. *Buffeted.*

Holy

16. *Forſaken of his friends and followers.*

Holy Jeſus, who waſt content to be forſaken of all thy friends and deareſt diſciples, and to be left alone in the hands of cruel men, who like ravening wolves thirſted after a draught of thy deareſt blood: O leave me not deſtitute of thy aſſiſting preſence, when aſſaulted by my ghoſtly Adverſaries: though I have deſerved to be for ever deſolate and forſaken, for my manifold treacheries and backſlidings from thee.

17. *Denied by* Peter.

Bleſſed be that infinite goodneſs and meekneſs of thine, who looking back upon S. *Peter*, when he denyed and forſwore thee, didſt by that gracious chiding look, call him back, both to himſelf and to thee, by true Repentance: Oh look thus upon all back-ſliders from thee, for their correction and ſincere converſion: And *look upon me alſo and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name*:

18. *Scourged.*

And now behold (oh my ſoul!) with the eye of devout meditation, ſuch a portion of thy Saviour's ſufferings

sufferings as is the wonder and astonishment both of heaven and earth: see with what incomprehensible humility and patience the great Lord of all the world condescends to be whipped by a mercileſs crue of Soldiers: see with what profound silence this innocent Lamb yields to have his fleece torn off, his body stript naked, and strictly bound to a whipping post: see him all alone naked and helpleſs, where there was no eye to pity him, no heart to have compaſſion on him: whilst those mercileſs Caitiffs with their sharp and forked whips rip up and tear his delicate skin, and tender fleſh; so that his bleſſed back and breasts, by the violence of their cruel lashes, doubled and redoubled, are all gore blood; which from the gastly wounds stream'd down his innocent sides:

Now when I think hereupon I pour out my heart by my self, even to weeping and wonder: wondring that the eternal Son of God, the glory of Angels and beauty of men, should suffer such a cruel and shame-

ful punishment: and weep that my sins should both deserve and cause such sufferings: and weeping wonder that the Son of God should suffer what I deserved.

But since thou disdainedst not, O merciful Lord! to be wounded for my transgressions and bruised for mine iniquities: O let thy chastisement procure my peace with offended heaven, and grant that *by thy stripes my soul may be healed.*

19. *Crowned with thorns.*

Holy Jesus! whose venerable head was crowned with thorns, the curse of the earth, and those thorns beaten into thy Temples with a Reed and with much rage: Pardon, Lord, all those sins which by the instrumental mediation of all the senses of my head I have committed: *Break not the bruised Reed,* my broken heart, with the sad pressure of thy heavy wrath: Let thy thorns the fruits of the curse which we contracted and thou sustainedst, deliver me from the curse due for my sins, and stop the jawes of death, *that the pit shut not her mouth upon me.*

Thou

Thou art the King of glory O Christ! yet wast content with a Cross for thy Throne, with a wreath of Thorns for thy Crown, with a Reed for thy Regal Sceptre, with Gall and Vinegar for thy Cates, and for thy Robes of Majesty, only a little linnen to cover thy nakedness: O that I were so wise, as, from thy example, to despise all the guilded glories, empty consolations, nick-nam'd pleasures and profits of this present life: chusing with *Moses rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, having an eye to the recompence of reward.*

20. *Renouncing the Pomps and Vanities of this world.*

Blessed Jesus who with a profound patience wentest forth bearing thy Cross, till it sunk thy tender virginal body to the earth: O let me not sink under thy Cross, nor shrink from it, but chearfully to take up my Cross, whatever it be, and carefully to undergo all the sacred Acts of true Repentance; following thee my Jesus, who *suffered for us leaving us an example, that we should follow thy steps.*

21. *Bearing his Cross.*

22. *Crucified.* Holy Jeſus! who waſt lifted up upon the Croſs to draw all men unto thee, and didſt hang on a curſed Tree, to aboliſh the Curſe contracted by eating the fruit of the forbidden Tree, and waſt numbred with the tranſgreſſors, crucified among theeves: O draw my hard and ſtony heart unto thee: deliver me from the curſe, by my ſins contracted, and rank me not among the curſed Goats on thy left hand, but amongſt thy bleſſed Sheep on thy right hand, in the great day of Judgment.

23. *All the parts of his body tormented.* O moſt holy crucified Jeſus! all the parts and members of whoſe body were expanded on the Croſs, as on a tormenting rack: Thy bleſſed arms and legs were with ſuch violence diſtended, that the joints were diſparted, the veins burſt, the ſinews crackt, the skin rent, the fleſh tore, and all the bones ſtarted aſide: And in this height of diſtenſion thy innocent hands and feet were nayled for the ſinful works of our hands, nayled where the nerves thoſe conveyances of ſenſe are the thickeſt,

thickest, to the unspeakable torment of thine innocent body; yet the sorrows and sufferings of thy soul were far greater, being like *melting wax*, molten in the fiery furnace of God's wrath, for the sins of the world; till the fulness of thy sufferings being accomplished, thou commendedst thy spirit into the hands of God: All this sorrow and suffering, grief and torment of thine, I believe verily was for me and for my sins, there being nothing in thee the spotless son of a spotless Virgin to grieve, or sorrow, or suffer for: O sweetest Saviour, save and deliver me from all my sins, whether of knowledge or ignorance, of wilfulness or negligence, of omission or commission; of thought, desire, word or deed, confessed or not confessed before thee: wash them all away in thy pretious blood shed for me, nail them to thy Cross which were the cause of thy crucifixion, hide them in thy wounds, who wast wounded for my Transgressions: and write those wounds of thine in my heart, not with Ink, but with the blood which was shed for me;

The sufferings of his Soul.

that in and by thoſe characters of blood, I may read and learn to die unto ſin and live only unto thee, who died for me: cleaving ſtedfaſtly unto thee, whoſe whole ſelf waſt ſo faſt nayled to the croſs for me:

By thy Croſs and Paſſion, both in ſoul and body, cleanſe me from all filthineſs both of fleſh and ſpirit, crucifie this corruptible fleſh of mine, with all the inordinate affections and unruly luſts thereof; that being conformed to thy death I may be partaker of thy Reſurrection; that ſuffering with thee here, I may reign with thee hereafter, where thou liveſt——

Saint Aug. *Recommendation of the Paſſion of Chriſt unto God the Father.*

BEhold, holy Father, thy bleſſed Son ſuffering for me great and grievous things: Regard moſt glorious King, who it was that ſuffered, and remember in mercy for whom he ſuffered. Is not this he (my Lord!) even that innocent one, whom, to redeem a ſervant, thou offeredſt up being a Son? Is not this he, even that Author and Giver of life, who was led as an innocent Lamb to the ſlaughter, and became obedient unto thee, even unto death, and feared not to undergo the moſt bitter of all deaths? Is not this he, whom thou (the diſpenſer of all Salvation) didſt beget from all eternity, but in fulneſs of time wouldſt have him partaker of my infirmity? This is truly thy Deity who hath put on my mortality, who was lifted up on the Croſs, and *in my fleſh*

ſuffered that ſad puniſhment of a curſed death: Look back (O Lord my God!) with the eyes of thy Majeſty upon this unſpeakable work of mercy: Behold thy ſweet Son in all the parts of his body extended and rackt; ſee his innocent hands flowing with his pretious blood, and pardon in great mercy the iniquities which my wicked hands have committed: Conſider his naked ſide pierced with a cruel ſpear, and renew me in the ſacred font, which I believe to have iſſued thence: Behold thoſe immaculate feet which never ſtood in the way of ſinners, but alway walked in the Law of the Lord, cruelly bored and transfixed with nailes: remove far from me the way of iniquity and make me to chuſe the way of truth, to hate and decline the ways of the ungodly and to walk in the paths of thy Commandments. *O hold thou up my goings in thy paths that my footſteps ſlip not.*

I beſeech thee O King of Saints, by him who is the chief of Saints, my bleſſed Redeemer; make me to

run

run the way of thy Commandments, that I may be united unto him, who abhorred not to be clothed with my fleſh.

Behold, moſt merciful Creator, the humanity of thy beloved Son, and have mercy upon the infirmity of thy frail creature: His naked breaſt white and wan, his pierced ſide red and bloody, his diſtorted bowels wither, his ſplendid eyes do languiſh, his majeſtick countenance is pale, his procerous armes are ſtiff and cold, his marble thighs hang down; whileſt his precious blood like water bedews his feet.

Behold the puniſhment of God made man, and relax the miſery of created man; conſider the ſufferings of the Redeemer, and forgive the ſins of the redeemed. This is he, my Lord, whom thou haſt ſtricken for the ſins of thy people, although he be thy beloved Son, in whom thou art well pleaſed. This is he, who knew no ſin, neither was any guile found in his mouth, and yet he was numbered among the Tranſgreſſors, and bore the ſins of many.

Saint Ambroſe's *Commemoration of our Saviour's Paſsion.*

O Lord Jeſus Chriſt the Son of the living God, the Creator and Redeemer of all mankind; we give thee thanks, unworthy though they be, yet deſire they may be devout and acceptable to thee: who for us miſerable ſinners cameſt down from heaven and tookeſt fleſh of the bleſſed Virgin *Mary*: of her thou vouchſafedſt to be born, to be wrapt in ſwadling clothes and laid in a manger, to ſuck the breaſts, to be circumciſed in thy tender fleſh, to be manifeſted to the wiſe men, and adored by them; to be preſented in the Temple, to be carried into *Egypt*, to return into thy countrey, to be ſubject to thy parents, to be baptized by *John*, to be afflicted with a 40 days faſt, and thrice to be tempted of the devil, to be wearied with journeys, and macerated by hunger

hunger and thirst and watchings; to be tired with preaching, to weep for compassion, to be rejected of the Jews, and frequently abused by them:

Thy Passion approaching thou vouchsafedst to be heavy and exceeding sorrowful, to pray not only with bended knees, but thrice to fall upon thy face, to be in a bitter Agony and to sweat drops of blood: to be betrayed by *Judas* with a deceitful kiss, to be apprehended by the Jews, and bound as a Thief, to be left desolate and alone; for all thy disciples forsook thee and fled:

To be led to *Annas* the high Priest, first, and there to be buffeted; to be sent by him bound to *Caiaphas* and there to be many ways derided: To be brought before the councel of the Jews, and there to be falsely accused and condemned, to have thy face polluted with spittings, to be provok'd by manifold reproaches, to be scorned, and blasphemed, and again smitten on the face and buffeted: To be delivered

bound

bound unto *Pilate*, and before him vehemently accuſed unto death, and by him to be ſent unto *Herod*, and there to be calumniated, and ſet at nought by him and his men of war: To be arrayed in white and ſent back unto *Pilate*, by his command to be bound to a Pillar and cruelly ſcourged unto blood: to be by him condemned and delivered up to the ſoldiers to be crucified, by whom thou waſt mockt with a purple garment and pierced with a Crown of thorns, derided with a Reed inſtead of a regal Sceptre, and with bowing of knees named in contempt, The King of the Jews: Again the Third time beſpatter'd with ſpittle and buffeted and beaten with a Reed on thy head; laden with the weight of thy Croſs, and led away to the place of thy Paſſion, there again ſtript naked of thy garments and proffered to drink Gall mingled with Myrrh.

At laſt thou waſt extended on the Croſs, thy hands and feet transfixed with nailes, crucified amongſt thieves, numbered amongſt Tranſgreſſors, blaſphemed

blaſphemed both by them that ſtood by, and by them that paſſed by: And in the extremity of thy ſufferings criedſt out — *my God, my God! why haſt thou forſaken me?* Thy head bowed down thou didſt give up the Ghoſt, and thy ſide was pierced by a Soldier, whence iſſued both water and blood; taken down from the Croſs and buried by *Joſeph*, the Third day thou didſt riſe again and appear to thy diſciples: The Fortieth day thou aſcendedſt into heaven, and ſitting on the right hand of God the Father, thou didſt ſend down the promiſe of the Holy Ghoſt upon thy bleſſed Apoſtles and Diſciples, and ſhalt come again to judgment to render to all men according to their works done in the body whether they be good, or whether they be evil:

O bleſſed Lord Jeſus! by all theſe thy moſt ſacred ſufferings, by thy bitter death and moſt pretious blood ſhed for us, and by all things foretold of thee and fulfill'd by thee; vouchſafe in great mercy to deliver me a ſordid ſinner with all my friends and

and enemies, Parents, Brothers, Siſters; all that are poor and deſolate, tempted and afflicted, bound and impriſon'd, with all Chriſtian people, from all our tribulations and diſtreſſes, from the ſnares of the devil, from the bonds and chains of our ſins, and from all evils both of ſoul and body, good Lord, deliver, ſave and defend us.

All our imaginations and actions vouchſafe ſo to diſpoſe and order, that they may be acceptable unto thee: fill us with thy grace, and with holy peace, and with all vertue, and grant us herein to perſevere even unto death; that making a good end of this preſent life, thou mayſt bring us to eternal life in thy celeſtial Kingdom, where thou liveſt and reigneſt.——

Saint Gregories *Prayers upon the Paſſion of Chriſt.*

I.

I Adore thee, holy Lord Jeſus, hanging upon the Croſs, and bearing on thy venerable head a Crown of Thorns: And I humbly beg, by thy Croſs, to be delivered from the deſtroying Angel.

II.

I Adore thee, holy Lord Jeſus Chriſt, expanded on the Croſs, with five great wounds, in thy nailed hands and feet, and pierced ſide: and I humbly beg, that thy dire and gaſtly wounds may be a healing remedy to my ſin ſick ſoul.

III.

I Adore thee, holy Lord Jeſus, panting under the ſad weight of the ſins of the world: And I humbly

bly beg, by that unconceivable bitterneſs of ſorrow thy innocent ſoul ſuffered in that moment when it left the body, have mercy upon my ſoul in the moment of her departure hence.

IV.

I Adore thee, holy Lord Jeſus, laid in the Sepulchre, and anointed with Myrrh and Aloes: And I humbly beg that thy death may be the life of my ſoul.

V.

O Save, holy Jeſus, the good Shepherd, who laid down his life for his Sheep, ſave and preſerve the righteous, call home the wicked, juſtifie the penitent, have mercy upon all true believers, and upon me a miſerable ſinner. *Amen.*

MEDI-

MEDITATIONS AND PRAYERS

Preparatory to the Holy Communion of the Body and Blood of Chriſt.

THou art this day invited, O my ſoul, to ſuch a banquet, as heaven and earth affords not the like: 'tis the pretious Body and Blood of thy dear Lord, which he firſt gave as the price of thy Redemption, and now gives again to be thy food and nouriſhment.

O Moſt holy Jeſus, I beſeech thee, by that ſacred effuſion of thy precious blood upon the Altar of thy Croſs, to give me ſuch compunction of heart, as may vent it ſelf in a fountain of devout tears, when I approach thine Altar, to offer *Out of S.* Auguſtine's *Manual*, cap. 11.

offer that dreadful celeſtial Sacrifice, worthy of all Reverence, and the greateſt Devotion: which thou, O Lord God, our immaculate High-Prieſt, didſt inſtitute and command to be received, in remembrance of thine infinite love, even of thy death and Paſſion for our Redemption, and for the daily repair of our manifold frailties.

Out of S. Ambr. TEach me, O Lord, by thy holy Spirit, to underſtand and believe, and ever to think and ſpeak of thoſe great and wonderful myſteries, and this day to receive the ſame, with that Faith and Humily, Reverence and Devotion, as may pleaſe thee, and conduce to the health of my ſoul.

Out of Tho. Aquin. GRant me, holy God, not only to receive the external Sacrament, but the internal vertue and power thereof: and by that *Sacramental Body* of my Saviour, to be incorporate into that holy Myſtical Body, that whom I now ſee, with the eye of Faith, veil'd in the way of Grace, I may with open face behold

hold with open face reveiled in heaven, who liveth and reigneth with thee and thy holy Spirit, one God over all, bleſſed for ever.

Like as the Hart deſireth the water-brooks; ſo longeth my ſoul after thee, O God. Pſal. 42. 1, 2.

My ſoul is a thirſt for God, even for the living God: when ſhall I come to appear before the preſence of God?

'Tis thy bleſſed body, holy Jeſus, that my ſoul longs for, and to be ſatisfied with thy pretious blood, for its purification and nouriſhment: vouchſafe, holy Jeſus, to enter this day into the houſe of thy ſervant: that with holy *Zacheus* [who had the honour and happineſs to receive thee in his houſe] I may within receive from thee, that joyful benediction: *This day Salvation is come to this houſe, inſomuch that he alſo is the Son of Abraham.* Luk. 19. 5. Luk. 19. 9.

I Am unworthy, much, much unworthy, thou ſhouldſt come under my roof, which is both ruinous and unclean; ſpeak the word only, and thy ſervant ſhall be healed. Mat. 8. 8.

What

Out of Tho. à Kemp. de imit. Chriſti, fol. 7. 20

WHat ſhall I ſay? or what ſhall I do unto thee? O thou preſerver of men! I can but confeſs my wickedneſs and be ſorry for my ſins; and this I have done, and this I will do as long as I have a day to live, I will confeſs my wickedneſs and be ſorry for my ſins.

Pſ. 38. 18.

Out of the Eng. Lit.

O *Lamb of God that takeſt away the ſins of the world, have mercy upon me,* and take away my ſins alſo: *O Lamb of God, that takeſt away the ſins of the world, grant me thy peace:* In the devout and reverent participation of thy bleſſed body and blood, this day, grant me thy peace.

Out of S. James *the Ap. Liturg.*

O Lord our God, the Bread of heaven, and life of the world; I have ſinned againſt heaven, and before thee, and am not worthy to be made partaker of thy moſt holy myſteries: but vouchſafe, as a merciful God, to make me worthy by thy grace, that I may not receive thy holy body and pretious blood to my condem-

condemnation, but unto the remiſſion of my ſins, and everlaſting life. *Amen.*

Meditations and Prayers when you come to Church.

When you enter the Church.

I Will come into thine houſe, even upon the multitude of thy mercy, and in thy fear will I worſhip towards thy holy Temple. *Pſal.* 5. 7.

I will come into thy Tabernacle, and fall low on my knees before thy footſtool: waiting for thy loving kindneſs, O God, in the midſt of thy Temple. *Pſ.* 132. 7. *Pſal.* 48. 8.

Thy teſtimonies O Lord are very ſure, holineſs becometh thy houſe for ever. *Pſ.* 93. 6.

When you come to your Seat, kneeling down, ſay:

I.

LEt thy merciful ears, O Lord, be open to the Prayers and Supplications of thy Church and People; and grant that what we ask faithfully, we may receive effectually through Jeſus Chriſt our Lord.

II.

O God foraſmuch as without thee we are not able to pleaſe thee; mercifully grant that thy holy Spirit may in all things direct and rule our hearts, and more eſpecially be aſſiſtant to us in all the holy actions of this day, through Jeſus Chriſt our Lord.

III.

AND ſince by reaſon of our ſins, we are unworthy to appear in thy preſence to offer up any ſacrifice unto thee, grant, merciful Lord, we

we beſeech thee both to me and to all thy faithful people, pardon and peace, that being cleanſed from all our ſins, we may ſerve thee with a quiet mind through Jeſus Chriſt.

When you go up to Communicate.

I Will waſh my hands in innocency, and ſo will go to thine Altar. *Pſ.*26.6.

O ſend forth thy light and thy truth, that they may lead me, and bring me to thy holy hill, and to thy dwelling. *Pſ.* 43.3.

And that I may go unto the Altar of my God, even the God of my joy and gladneſs, and upon the harp (with my heart) will I give thanks unto thee; O God, my God. *Pſ.* 43. 4.

When you kneel down before the Altar.

THou art worthy, O Lord, to receive bleſſing and honour and power: but I am unworthy that thy praiſe ſhould come within my polluted lips, much more unworthy *Rev.* 4.ult. 5. 12.

worthy those dreadful mysteries of our Salvation should be received into my foul and unclean mouth.

*Luk.*19.5. *Mat.*9.10. *Luk.*7.38. But blessed Lord, who vouchsafedst to enter the house of a Publican, and to receive the kiss of an unclean sinner such as I am; disdain not to enter under my roof, despise not my humble addresses and supplications.

Ps. 27.9, 10. Thou hast commanded, saying, seek ye my face, thy face Lord do I now seek, O hide not thou thy face from me (under the cloud of my sins) nor cast away thy servant in displeasure.

If you have farther time.

Out of Kemp. de imitat. Christi. ALas! O Lord my God, instead of the sacrifice of fat things, I must now offer up my sins to be laid on thy Altar, to be consumed by the fire of thy infinite love.

They have enfired thine anger towards me, but having washed them in the tears of godly sorrow that fire I hope is quenched.

O

O Let thy pretious blood, bleſſed Jeſus, wholly and for ever extinguiſh thy wrathful indignation, and waſh me throughly from all the ſins which, from my youth up to this moment of time, I have been guilty of.

I do likewiſe offer up unto thee that little good that is in me, 'tis little indeed, and good for little; but what ever it is, it deſcends from thee, the fountain of all goodneſs, moſt humbly beſeeching thee, that by thy bleſſing it may increaſe and multiply, and be accepted by thee, and lead me through all the degrees of grace and goodneſs to eternal life and happineſs.

I do likewiſe offer up unto thee the wants and honeſt deſires of all Chriſtian people, but more eſpecially of all my neighbors and domeſticks, friends and relations, of all who remember me in their prayers, or deſire my remembrance of them, for all for whom my dear Redeemer offered up himſelf a ſacri-

fice, upon the Altar of the Croſs: that they may be all ſenſible of thy mercy in the pardon of their ſins and of the aſſiſtance of thy grace and the glad tydings of peace and ſalvation through Jeſus Chriſt.——

Laſtly, I offer up my prayers unto thee for all that have erred and are ſeduced from the ways of thy true ſervice, whether in opinion or converſation: For all that have any way wronged, grieved, ſlandered, troubled me, and for all them whom I have wronged any way in word or deed, knowingly or ignorantly: That it may pleaſe thee to pardon and paſs by our mutual offences each to other, to empty all our hearts of all rancour and malice, hatred and envy, ſtrife and contention, of all ignorance and error, and whatever may any way maim and infringe our faith towards thee, and our charity each to other.

Have mercy Lord, have mercy upon all who now beg thy mercy, give thy grace to the weak and indigent, and to me the weakeſt and moſt

moſt wanting of all: Make us all ſo truly humble and devout, that we may enjoy thy grace here, and come to eternal glory hereafter through Jeſus Chriſt our Lord.

Our Father which art in, &c.

Immediately before you Communicate.

GRant me, bleſſed Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt and to drink his blood, that my ſinful body may be made clean by his body, and my ſoul waſhed through his moſt pretious blood.

II.

COme, come holy Jeſus, enter and take poſſeſſion of my ſoul, purifie it with thy moſt pretious body and blood, and dwell therein for ever. *Amen.*

Saying ſoftly the words with the Prieſt.

THe body of our Lord Jeſus Chriſt which which was given for me, preſerve my body and ſoul unto everlaſting life.

Then anſwer more audibly,
Amen, *So be it.*

And ſo likewiſe at the receiving of the *Cup.* And if you ſay *Amen* to theſe words of the Prieſt for every Communicant, your charity in praying thus for others, will render your own prayers and ſervices more acceptable unto God, and effectual to your own ſouls health: For he that prayes for himſelf alone reaps only the ſingle benefit of his own devotion, but he that prays for others, enjoys the fruits of the prayers of others alſo.

Immediately after you are Communicated.

MAy this bleſſed Sacrament of thy moſt holy body and blood, which I, though much unworthy,

worthy, have now received, ſeal unto my ſoul both pardon and peace, and that now being made whole I may ſin no more.

II.

GRant bleſſed Jeſus, that this celeſtial food of my ſoul may both purifie the ſame from all ſenſuality and earthineſs, and ſtrengthen me to vanquiſh and overcome the Devil, the World, and the Fleſh, and to continue thy faithful ſervant and ſouldier, to my lifes end.

III.

THe Bread which I have now taken, is that bread which came down from heaven and giveth life unto the world: O that I may now feel its vertue, and efficacy raiſing up my ſoul to heaven, there, even there to have my converſation in heaven, whilſt I am upon earth, that when I ſhall be taken from the earth, I may have my conſummation in heaven, to behold thy bleſſed face in Glory, who art now the

food of my ſoul in grace, bleſſed Jeſus, Saviour and Redeemer. *Amen.*

Meditations whilſt others are Communicated.

BLeſſed are they that dwell in thy houſe and are fed though it be but with the crums that fall from thy Table.

Happy are thoſe ſervants; whom when the Lord cometh he ſhall find ſo doing.

Pſalm III.

1. *I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful and in the congregation.*

2. *The works of the Lord are great: ſought out of all them that have pleaſure therein.*

3. *His*

3. *His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.*

4. *The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.*

5. *He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.*

6. *He hath ſhewed the people the power of his works: that he may give them the heritage of the heathen.*

7. *The works of his hands are verity and judgment: all his Commandments are true.*

8. *They ſtand faſt for ever and ever: and are done in truth and equity.*

9. *He ſent redemption unto his people; he hath commanded his covenant for ever: holy and reverend is his name.*

9. *The fear of the Lord is the beginning of wiſdom, a good underſtanding have all they that do thereafter: the praiſe of it endureth for ever.*

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

2 Chron. 30. 18, 19. *THE good Lord pardon every one, that prepareth his heart to ſeek God, the Lord God of his Fathers, though he be not prepared according to the preparation of the Sanctuary.*

After the Communion.

Pſalm CIII.

1. *PRaiſe the Lord, O my ſoul: and all that is within me praiſe his holy name.*

2. *Praiſe the Lord, O my ſoul: and forget not all his benefits,*

3. *Who forgiveth all thy ſin: and healeth all thine infirmities;*

4. *Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſs;*

5. *Who ſatisfieth thy mouth with good things: making thee young and luſty as an eagle.*

6. *The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong.*

7. *He*

7. *He ſhewed his ways unto* Moſes: *his works unto the children of Iſrael.*

8. *The Lord is full of compaſſion and mercy: long-ſuffering and of great goodneſs.*

9. *He will not alway be chiding: neither keepeth he his anger for ever.*

10. *He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.*

11. *For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him.*

12. *Look how wide alſo the eaſt is from the weſt: ſo far hath he ſet our ſins from us.*

13. *Yea, like as a Father pitieth his own children: even ſo is the Lord merciful unto them that fear him.*

14. *For he knoweth whereof we are made: he remembreth that we are but duſt.*

15. *The days of man are but as graſs: for he flouriſheth as a flower of the field.*

16. *For as ſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.*

17. *But the merciful goodneſs of*

the Lord endureth for ever and ever upon them that fear him: and his righteousness upon childrens children;

18. *Even upon such as keep his covenant: and think upon his commandments to do them.*

19. *The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.*

20. *O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.*

21. *O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.*

22. *O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.*

II.

The Song of Simeon *Luk.2.29.*

1. LOrd, now lettest thou thy servant depart in peace;

2. *For mine eyes have seen thy salvation,*

3. *Which thou hast prepared before the face of all people,*

4. *To*

4. *To be a light to lighten the Gentiles, and to be the glory of thy people Israel.*

Bleſſed be the Holy and undivided Trinity now and for evermore. *Amen.*

MEDI-

MEDITATIONS AND PRAYERS

Fitted to the Seaſons and ordinary Actions of Day and Night.

1. THE holy Catholick Church, which every true Chriſtian believes, is partly triumphant in heaven and partly militant on earth: both make but one Spouſe of Chriſt: And therefore the true members of both are alike minded, and alike employed, though not in every, yet in ſome reſpect; they that are true members of Chriſts Church here below, are conform to the glorious Saints in heaven *a* above, by doing the will of God in earth as 'tis done in *b* heaven. And that's undoubtedly the way to heaven, to follow their ſteps who are thither gone before us.

a *Exod.* 25. 40. *Act.* 7. 44. *Heb.* 8. 4, 5.

b S. *Matt.* 6. 11.

2. Thoſe

2. Thoſe triumphant Saints in heaven *reſt not day and night ſaying, holy, holy, holy Lord, God Almighty* a. Whereunto conforms the man after Gods own heart, ſaying, *O Lord God of my ſalvation I have cryed day and night before thee* b. Our Lord commends it as a duty, c *that men ought always to pray and not to faint.* 'Tis yet more poſitively commanded, d *Pray without ceaſing.* e *Giving thanks always* —. f *Praying always with all prayer and ſupplication.* Which commands and examples are not ſo to be underſtood as if we ſhould do nothing elſe but pray (which was the hereſie of the g *Meſſalians* and *Euchites*) for that's impoſſible to be done, becauſe this corruptible body preſſeth down the ſoul, and corporal neceſſities call for ſupply: But,

a *Iſa.* 6. 3. *Rev.* 4. 8.
b *Pſ.* 88. 1.
c *S. Luk.* 18. 1.
d *Theſſ.* 5. 17.
e *Eph.* 5. 20.
f cap. 6. 18.
g *S.* Aug. *de Hær. Theodor. Eccl. Hiſt. lib.* 4. *c.* 10.

1. That all the time which may be ſpar'd from works of neceſſity and * charity, be laid out in the ſa-

* *Here is included ſo much time for reſt and refreſhment as may ſerve to enable and diſpoſe our frail bodies and ſpirits for ſucceſſive and renewed exerciſe.*

cred

cred actions of Devotion and Piety, either more publick and solemn, or more private and occasional, since only that Time which is spent in the works of Piety and Charity is rescued out of the all-devouring jaws of Death and dark Oblivion, to be the Seminarie of a blessed Eternity, when Time shall be no more——

2. We are always to pray, say the Fathers upon the text, *a i. e.* at the appointed hours of prayer, call'd by the Hebrews the Hours of the Temple, and by Christians, *The Canonical Hours.*

a *Gloss. ord. in Luc.* 11. 1.

3. We are hereby commanded, that our hears be so inflamed with the love of God, as to be in a continual disposition to pray, not only at such set and accustomed times; but at all times, and upon all occasions and objects presented, to raise up our Souls upon the spiritual wings of holy Meditations and desires, devout colloquies and converses with Heaven: Thus *Enoch walked with God, and was translated* b. Thus King *David* professeth,

b *Gen.* 5. 24 *Heb.* 11. 5.

I have God always before me a. *His praiſe ſhall ever be in my mouth* b, no time omitted: *Evening, morning and at noon day* c. *Early and late* d, no place pretermitted, in the *wilderneſs, in the land of Jordan, and the* unbeaten paths of *Hermon* e. So S. *Hierom* profeſſeth of himſelf that *often on the tops of mountains and in the hollow valleys, and craggy rocks, with eyes lifted up to Heaven and flowing with tears he poured out his ſoul in holy prayers and meditations* f. So meditated S. *Auguſtin* alſo, *ut tu ſolus ſis tota intentio mea, & omnis meditatio mea. Te mediter per dies ſine ceſſatione* g — . *O that thou wert all my intention and all my meditation, that daily and without ceaſing I could meditate upon thee, O Lord, my ſpirit ſpeaking unto thee, and my mind alway converſing with thee: Bleſſed are they that love nothing beſides thee, ſeek nothing but thee, think of nothing but thee, deſire nothing beſides thee; Bleſſed are they whoſe hope alone is the Lord, and all whoſe work is prayer.* S. *Bernard* alſo thought all the time loſt wherein he thought not upon God *h*: For as there

a *Pſ.*16.9.
b *Pſ.*34. 1.
c *Pſal.* 55. 17, 18.
d *Pſal.* 63. 1, 7.
e *Pſ.* 42.8.
f *S.* Hieron. *Epiſt. ad Euſt.*
g *S.* Aug. *medit.*
h Hug.

there is no moment of time wherein we enjoy not the ſweet influences of the Divine goodneſs, and ſtand in need alſo of Gods protecting preſence with us; So there ſhould be no moment of time wherein alſo we ſhould not have the Lord in our mind and memory. *Wait on thy God continually* a. *Seek his face for evermore* b. *Whom have I in heaven but thee, and there is none upon earth that I deſire in compariſon of thee* c. *Bleſſed is the people O Lord that can rejoyce in thee—whoſe delight is daily in thy name* d. Thus S. *Paul* and all religious *Devotaries* with him have their *converſation in heaven* e whilſt they are upon earth, the way to have their conſummation in heaven when they ſhall be taken from the earth.

S. Aug. Manual.

a *Hoſ.* 12.6
b *Pſ.* 105.4
c *Pſ.* 73.24
d *Pſal.* 89. 16, 17.
e *Phil.* 3. 20.

¶ An eſſay of ſuch continual ejaculatory Prayers and Meditations relating to the conſtant ſeaſons of day and night, and to the ordinary actions of moſt men, and occurrences in the world, here followeth; which may ſerve for helps to Devovotion to the more weak, and for further

further hints and provocations to the more holy and perfect, towards elevating the breathings of their more refined Souls the oftner and higher to heavenwards.

Morning Meditations.

When I awake up I am present with thee a. Who sleeping and waking am preserved by thee: and 'tis but just sure, and my bounden duty to return back my first breath in praise to him from whom I have received it; So the Angels of heaven those *Morning Stars*, being first made, even in the morning of the Worlds creation, no sooner received their being, but all with one accord sung with joyful acclamations the praises of their Creator. *When the morning Stars sang together, and all the Sons of God shouted for joy.* b *Then*——

a *Ps.* 139. 18.

b *Job* 38. 7

As soon as you awake, Say

1. BLessed be the holy and undivided Trinity, now and for evermore: and thrice blessed be the great and glorious Majesty of heaven,

heaven, who hath preſerved me the night paſt, and ſaved me from the ſleep of death: *'Tis of the Lords mercies that we are not conſumed,* even *becauſe his compaſſions fail not. They are new every morning: Great is thy faithfulneſs* a.

a *Lament.* 3.22,23.

II.

2. O Holy *Jeſus*! the morning Star, *The Day-ſpring from on high* who came *to viſit us, To give light to them that ſit in darkneſs, and in the ſhadow of death, and to guide our feet into the way of peace* b. *Ariſe thou Sun of righteouſneſs,* upon my darkned ſoul *with healing in thy Wings* c. Make me a child *of the light and of the day, not of night nor of darkneſs* d. Let the light of truth direct me, and the light of thy grace ſupport me in the way of light and life everlaſting, *Amen.*

b S. *Luk.* 1. 78, 79.

c *Mal.* 4.2.

d 1 *Theſſ.* 5. 5.

III.

3. *Lighten mine eyes O Lord! that I ſleep not in death* e, either ſpiritual in ſin, or eternal for ſin, but

e *Pſ.* 13.3.

but from all ſin and wickedneſs, from thy wrath, and from everlaſting damnation,

Good Lord deliver me.

SHew thy ſervant the light of thy countenance: and ſave me for thy mercies ſake a. *O God thou art my God: early will I ſeek thee. My ſoul thirſteth for thee, my fleſh alſo longeth after thee* b: my fleſh, that it may be ſerviceable to my ſpirit in the ſervice of thy *Sacred Majeſty*, that ſo both ſoul and body may rejoyce in thee.

a *Pſ.* 31. 18.

b *Pſal.* 63. 1, 2.

Pſ. 143. 8. *OLet me hear thy loving kindneſs betimes in the morning, for in thee is my truſt: Shew thou me the way that I ſhould walk in: for unto thee, O Lord, do I lift up my ſoul.*

At your upriſing.

Rev. 20. 6. *BLeſſed and holy is he that hath part in the firſt reſurrection, on ſuch the ſecond death hath no power,*

but

but they ſhall be Prieſts of God and of Chriſt, and ſhall reign with him a thouſand years.

I.

O Holy *Jeſu*! who early in the morning didſt raiſe up thy ſelf from death to life for me: Raiſe me up, I meekly beſeech thee, from the death of ſin unto the life of righteouſneſs. Grant me by the power of thy death, and the virtue of thy reſurrection, early and betimes, even to day, *while it is called to day*, to riſe out of the duſt and rubbiſh of worldly vanities, unto newneſs and holineſs of life; that when that long day of eternity ſhall dawn, I may be raiſed up out of the grave of death to live and reign with thee for ever. *Amen.*

II.

I Laid me down and ſlept, and roſe up again: for the Lord ſuſtained me. Pſ. 3. 5.

Bleſſed be the name of the Lord: from this time forth for evermore. Pſ. 113. 2.

The

3. *The Lords name is praiſed: from the riſing of the Sun, unto the going down of the ſame.*

A Morning Hymn.

NOw that the day light doth ariſe,
Breaking through the Azure (Skies,
To heaven I lift my heart and eyes,
Begging of God with humble cries,
All hurtful things to turn away,
Whilſt I duly ſpend the day,
And from his Laws go not aſtray,
But of true vertue keep the way.
To turn away my wandring eyes,
From the beholding vanities;
To guard my lips from ſpeaking lies;
To keep my heart both pure and clean
From all deſires wicked or vain:
From this vain world my affections (wean,
And my unruly paſſions rein:
To tame proud fleſh, whilſt I deny it,
A full cup and wanton diet;
Avoiding all exceſs and riot.
That when the day light ſhall go out,
And darkneſs clouds the earth (throughout,
Time bringing on the night about;

The

(ſhine
The light of thy bright face may
Upon my ſoul, and beams Divine
Diſplay into this heart of mine.
Whilſt I in ſilence ſing Gods praiſe,
Chanting forth theſe following layes,
All glory to the Trinity
Which I adore in unity,
The Father Son and Holy Ghoſt,
One Lord which is of mighties
(moſt,
As it has ere been heretofore,
Is now, and ſhall be evermore,
Amen.

℣ At your Apparelling.

I.

I Put on righteouſneſs and it clothed me: my judgment was as a robe and a diadem. *Job 29. 14.*

And to the Sponſe of Chriſt, it was granted that ſhe ſtould be arayed in fine linnen, clean and white: for the fine linnen is the righteouſneſs of the Saints. *Rev. 19. 8.*

Bleſſed Jeſus! cloth my ſoul with thy ſpotleſs Robes of righteouſneſs, and beautifie me with the celeſtial ornaments of divine graces.

Let

Let it be my constant desire and endeavour to appear more amiable in thy sight, than in the censorious eyes of men.

II.

S. *Matth.* 6. 28, 29. *AND why take ye thought for raiment? consider the Lilies of the field how they grow; they toil not, neither do they spin,*

And yet I say unto you, that even Solomon *in all his glory, was not arayed like one of these.*

How then O my soul! canst thou be proud of thy bodily apparel, wherein the grass of the field excels thy utmost bravery? To be proud of thy apparel or garments, is to glory in thy shame, to cover which shame and nakedness, the issue of sin and disobedience, the use of garments was given of God.

Gen. 3. 10, 11, 21.

The true ornaments of a Christian consist *in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*

1 *Pet.* 3. 3, 4.

¶ *At your waſhing.*

I.

BLeſſed be the Lord my God and heavenly Father, who hath waſhed me from my original pollution in the ſacred water of Baptiſm, and hath thereby called me to the ſtate of ſalvation through *Jeſus Chriſt*, and I pray God to give me his grace, that I may continue in the ſame unto my lives end. 1 *Pet.* 3. 21.

This I promiſed when I was baptized, but have not been ſo careful as I ought to make good my promiſe. *Church Catechiſm.*

O Waſh *me throughly from my wickedneſs* (as in the laver of Baptiſm) *and cleanſe me from my ſin*, whereby I have unhallowed thoſe ſaving waters. *Pſ.* 51. 2.

Thou ſhalt purge me with hyſſop (through the bitter ſorrows and ſufferings of my deareſt Saviour) *and I ſhall be clean; thou ſhalt waſh me* (in the fountain of thine inexhauſtible mercy) *and I ſhall be whiter than ſnow.* ver. 7.

II.

'Tis the clean hands, and the pure heart wherewith God is well pleased, even the heart that is pure from all evil affections, and the hands clean from all sinful actions:

S. Mat. 5. 8 *Blessed are the pure in heart, for they shall see God.* See him in grace and mercy here, and in glory hereafter.

Ps. 51. 10. *Make me a clean heart O God, and renew a right spirit within me.* A Spirit that cleaveth stedfastly unto thee my God and to thy covenant with me in holy Baptism.

Water the barren ground of my heart with the dew of heaven, the celestial influences of thy Holy Spirit, that I may bring forth fruits of good works, to the glory of thy name, through Jesus Christ. *Amen.*

Meditations upon the Creed.

Eph. 6. 12. I Have many enemies to encounter, and such as are not corruptible flesh and blood, but spiritual and invisible, quick and powerful; active and vigilant, to ensnare me in all my thoughts and desires, words and actions: And therefore it is necessary

ceſſary (O my ſoul) before thou enter upon any worldly affairs to be armed, as with fervent prayers and the ſword of the Spirit, ſo above all with *the ſhield of Faith.* Confeſs then thy holy Chriſtian Faith with underſtanding and affectionate devotion. Ver. 16.

Saying,

1. I *Believe in God the Father Almighty, Maker of heaven and earth:*

2. *And in Jeſus Chriſt his only Son our Lord,*

3. *Who was conceived by the holy Ghoſt, born of the Virgin Mary,*

4. *Suffered under* Pontius Pilate, *was crucified, dead and buried,*

5. *He deſcended into Hell: the third day he roſe again from the dead.*

6. *He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty.*

7. *From thence he ſhall come to judge the quick and the dead.*

8. *I believe in the Holy Ghoſt.*

9. *The Holy Catholick Church, The Communion of Saints.*

10. *The forgiveneſs of ſins.*

11. *The reſurrection of the body.*

12. *And the life everlaſting.* Amen.

I Believe, Lord help my unbelief; and grant me a right and full understanding of all the Articles of the most holy Faith: and grace to square all the actions of my life according thereunto: Let this Faith be my Shield, both from all errors in judgment, and transgression in conversation, and from the devil and all his instruments that would seduce me to either.

¶ *When you perceive the Hour of the day or night, by hearing the Clock; or looking upon a Watch or Dial.*

HOw fast doth hour after hour come on: Our a *Time passeth away like a shadow*: and b *We bring our years to an end as it were a tale that is told.*

a Ps. 144. 4.
b Ps. 90. 9.

So teach me to number my days, that I may apply my heart unto wisdom. Wisely providing for the day wherein the Sun of righteousness shall shine without setting.

ver. 12.

II.

Ps. 39. v. 6. B*Ehold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and*

and verily every man living is altogether vanity.

For man walketh in a vain ſhadow and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them. 7.

And now, Lord, what is my hope? truly my hope is even in thee. 8.

Deliver me from all mine offences: That they rob me not of my hopes in thee. 9.

¶ When you go out of your houſe or Chamber.

THE Lord preſerve my going out and my coming in: from this time forth for evermore. Pſ. 121. 8.

——He ſhall give his Angels charge over thee: to keep thee in all thy ways. Pſ. 91. 11.

O hold thou up my goings in thy paths, that my footſteps ſlip not. Pſ. 17. 5.

O ſend out thy light and thy Truth, that they may lead me forth in thy truth: that I may dayly perform my Vows. Pſ. 43. 3. Pſ. 61. 8.

¶ As you travel or walk by the way.

BLeſſed are thoſe that are undefiled in the way: and walk in the law of the Lord. Pſ. 119. 1.

Pſ. 119. 5. *O that my ways were made ſo direct, that I might keep thy ſtatutes.*

* S. John 14. 6. * *I am the Way, the Truth and the Life*, ſaith my bleſſed Redeemer. *The way* I muſt follow, *the truth* I muſt believe, *and the life* I muſt hope for: *The way* which leadeth me, *the truth* which teacheth me, *and the life* whereunto he bringeth me: *The way* is undefiled, *the truth* infallible, *and the life* without end.

Pſ. 86. 11. *Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy name.*

¶ As you aſcend any high place, or go to Church.

Pſ. 24. 3. *WHo ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?*

4. *Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.*

5. *He ſhall receive the bleſſing from the Lord: and righteouſneſs* (in the reward

reward thereof) *from the God of his ſalvation.*

¶ As you ſtand upon a mount, or high Tower.

THy mercy, O Lord, reacheth unto the heavens: and thy faithfulneſs unto the Clouds. Pſal. 36. 5.

Thy righteouſneſs ſtandeth like the ſtrong mountains: thy judgment are like the great deep. 6.

Thou Lord, ſhalt ſave both man and beaſt; how excellent is thy mercy, O God; and the children of men ſhall put their truſt under the ſhadow of thy wings. 7.

They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them drink of thy pleaſures, as out of the river. 8.

For with thee is the well of life: and in thy light ſhall we ſee light, even the light of joy unſpeakable and glorious in the light of thy countenance. 9.

In whoſe *preſence* there is *fulneſs of joy, and at* whoſe *right hand there are pleaſures for evermore.* Pſal. 16. 11.

¶ As you behold pleasant grounds, and variety of objects.

Ps.104.24 *O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.*

25. *So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.*

27. *These wait all upon thee: that thou maist give them meat in due season:*

28. *When thou givest it them, they gather it: and when thou openest thine hand they are filled with good.*

29. *When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.*

30. *When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.*

II.

Ps.145.10. *All thy works praise thee, O Lord: and thy Saints give thanks unto thee.*

11. *They shew the glory of thy kingdom: and talk of thy power.*

12. *That thy power, thy glory, and mightiness of thy kingdom might be known unto men.* Thy

Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages. 13.

The Lord upholdeth all such as fall: and lifteth up all those that are down. 14.

The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season. 15.

Thou openest thine hand: and fillest all things living with plenteousness. 16.

Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen. Ps. 106. 46.

℣ When you hear, or see any thing extraordinary.

Blessed be the Lord God, even the God of Israel: which only doth wondrous things. Ps. 72. 18.

And blessed be the name of his Majesty for ever: and all the earth shall be filled with his Majesty, Amen, Amen. 19.

Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints. Rev. 15. 3.

Who will not fear thee, O Lord, and glorifie thy name? 4.

℣ When you go to read, or ſtudy.

2 Tim. 2. 15 *STudy to ſhew thy ſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth,* confirming it by good example of life, and diſtinguiſhing it from the words of falſhood, error and deceit.

Pſal. 119. *Open thou mine eyes,* O Lord: *that I may ſee the wondrous things of thy law:* And grant that whatever I read or meditate may conduce to the full underſtanding of thy will, and my more conſcientious obedience thereunto.

℣ Being wearied therewith.

Eccleſ. 12. 12. *MUch ſtudy is a wearineſs of the fleſh.* Pſ. 116. 7. *Turn again then unto thy reſt, O my ſoul.* Hearken unto the ſweet refreſhing call of thy Dear Lord and Saviour. S. Matth. 11. 18. *Come unto me all ye that are weary and are heavy laden and I will refreſh you.*

Behold I come unto thee holy Jeſus, in whom alone there is *reſt and peace,* but *in the world tribulation.* S. John 16. 22.

Lord

Lord let me *not be weary in well doing* remembring that *in due time I shall reap, if I faint not.*

℣ When you go about any worldly employment.

GOd shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Eccles. 12. 14.

O let not my heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, neither let me be ensnared with their delights. Ps. 141. 4.

Deliver me O Lord, from every evil work, and stablish me in every good word and work. 2 Tim. 4. 18. 2 Thess. 2. 17.

Blessed *Jesus* let all my works be accepted through the merits of thy sacred and renowned actions, and the imperfections thereof pardoned through faith in thy blood. *Amen.*

II.

Prevent me O Lord in all my doings with thy most gracious favour, and further me with thy continual help, that in all my works begun, con-

continued and ended in thee, I may glorifie thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord.

Amen.

¶ When you are sad, or discontented.

Ps. 77. 3. *WHen I am in heavinesse, I will think upon God: when my heart is vexed, I will complain.*

Ps. 42. 6. *Why art thou so full of heavinesse, O my soul: and why art thou so disquieted within me?*

7. *Put thy trust in God: for I will yet give him thanks for the help of his countenance.*

Ps. 37. 3. *Put thy trust in the Lord, and be doing good.* Whilst I do this, and withal abstain from what is evil and offensive unto God, I may reasonably hope for the return of his favour; and that the light of his countenance will dispel all my darksom imaginations, all my gloomy fears and perturbations.

Return, return, O Lord God of hosts, and cause thy face to shine upon thy servant: O shew me the light of thy

thy countenance, and I ſhall be whole.

℣ When you are asked an alms, and have it ready provided.

HOw much am I bound to the good providence of my heavenly Father, who hath raiſed my condition in the world, to be of the number of thoſe that abound, and not of them that want: and, ſince *it is more bleſſed to give than to receive*, Bleſſed Lord, give me, I beſeech thee, an heart full of compaſſion, an eye full of pity, and an hand open and bountiful, according to my ability, towards my poor needy brethren; for, *He that ſoweth ſparingly, ſhall reap ſparingly: and he which ſoweth bountifully ſhall reap bountifully.* Act. 20. 35. 2 Cor. 9. 6.

II.

I have not deſerved to enjoy more worldly wealth than this poor perſon, who now begs to be ſupplied out of my ſtore: But ſuch is the great goodneſs of my God towards me, that he hath not only given me food and raiment, but alſo wherewithal

withal to expreſs my gratitude and love to God by the ready relief of my poor Chriſtian brother: thus *Laying up in ſtore for my ſelf a good foundation againſt the time to come,* 1 *Tim.* 6. 17, 18, 19. *that I may lay hold on eternal life.*

III.

I bleſs my God, as for my ability to relieve others, ſo for this opportunity to obey his commands, and to *lay up for my ſelf treaſures in heaven, where neither moth nor ruſt* S. *Mat.* 6. 20. *doth corrupt, and where thieves do not break through nor ſteal.*

Tobit. 4. 7. *Give alms of thy ſubſtance — and never turn thy face from any poor man, and the face of the Lord ſhall not be turned away from thee.*

¶ *Meditations and Prayers for the third hour of the day, or Nine of the clock in the morning.*

Diſt. 44. *can. fin.* THis is called, *the Holy hour*, in the decrees of the Church, and not without very great reaſon; for,

I.

'Twas at this hour my blessed Redeemer underwent the bitter sentence of death; and being innocent was condemned, whilst *Barabbas*, a thief, a rebel, and a murderer was acquitted. And I vile wretch am as guilty as *Barabbas* in many respects, and justly obnoxious to the dismal sentence of condemnation to death eternal; but by thy infinite merits, and causeless condemnation for me S. *Mat* 27. 20.

Good Lord deliver me.

II.

'Twas at this hour my dearest Saviour expos'd his tender skin and delicate flesh to be rased, rent and torn with forked whips by cruel blood-thirsty soldiers, until his innocent body was all over gore blood. S. *Mat.* 27. 26.

Whereas my sins deserve the scourges, and mine offences the rod of the Almighties just indignation: But grant me blessed Lord, so to wash them with the penitent tears of holy compunction, through faith in the blood of my Saviour, and so to chastise and keep under that body of sin which is, and too much reigneth in my members, that being delivered *Ps.* 89. 32.

livered from the guilt and tyranny of ſin in this world, I may be freed
Eccluſ. 39. 28. from thoſe fiery whips and ſcourgings of the ſpirits of vengeance, the portion of the diſobedient in the world to come.

III.

It was at this hour of the day, that
Act. 2. 1. 15. the Holy Ghoſt deſcended upon the bleſſed Apoſtles and diſciples of Jeſus Chriſt: and by his celeſtial influences, repleniſhed them with extraordinary gifts and graces for the propagation of the Goſpel of Chriſt, and the plantation of his Church through the world.

VOuchſafe, holy God! Vouchſafe unto me alſo thy unworthy ſervant the guidance of the ſame Spirit, by whoſe illumination and ſanctification I may both perceive and know what things I ought to do, and alſo may have grace faithfully to fulfil the ſame, through Jeſus Chriſt our Lord, *Amen.*

IV.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets

are

are hid; cleanſe the thoughts of my heart by the inſpiration of thy holy Spirit, that I may perfectly love thee, and worthily magnifie thy holy name, through Jeſus Chriſt our Lord, *Amen.*

V.

Glory be to God on high, on earth peace, good will towards men. We praiſe the, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great great glory, O Lord God, heavenly King, *God the Father Almighty.*

O Lord, the only begotten Son Jeſu Chriſt: O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the holy Ghoſt, art moſt High in the glory of God the Father. *Amen.*

This

This Hymn is prescribed to be used in the morning by the Apostolical constitutions, *lib.*7.*cap.*47. And at the third hour in the morning, because then the holy Ghost descended upon the Apostles, repleniſhing them with glory, exultation and joy. *Durant. Rat. l.*4. *c.*13

The Hymn to the Holy Ghost.

COme holy Ghoſt, eternal God, proceeding from above,
Both from the Father and the Son, the God of peace and love:
Viſit my mind and into me thy heavenly grace inſpire,
That in all truth and godlineſs, I may have true deſire.
O holy Ghoſt into my mind, ſend down thy heavenly light,
Kindle my heart with fervent love, to ſerve God day and night.
Strength and ſtabliſh all my weakneſs, ſo feeble and ſo frail:
That neither fleſh, the world nor devil, againſt me do prevail.
And grant, O Lord, that thou being my leader and my guide,
I may eſchew the ſnares of ſin, and from thee never ſlide.

Noon-

ℊ Noon-day Meditations.

IN *the evening and morning, and at noon day will I pray,* ſaid holy *David.* And ſo prayed holy *Daniel* alſo. And ſhall not ſuch eminent examples move thee alſo at this hour to converſe with heaven, eſpecially remembring, *Pſ.* 55. 18. *Dan.*6.10.

I.

'Twas at this hour, our firſt parents for their pride and diſobedience were driven out of Paradiſe; humble thy ſelf then under the mighty hand of God, that he may draw thee out of that maſs of corruption, wherein, with the reſt of mankind, thou art originally involv'd, and exalt thee to the hopes of entrance into the celeſtial Paradiſe; which being loſt by the diſobedience of the firſt *Adam*, was regained by the obedience of the ſecond *Adam*, who *Gen.*3.22, 23. *Dur. Rat. l.* 5, *c.*5.

II.

At this hour of the day was lifted up upon the croſs, as the brazen Serpent in the wilderneſs was, that whoſo- S. *Luk.*23. 44. *Num.*21.9. S. *Job.*3. 14.

whosoever, with an eye of faith, looketh up unto him, may be healed. And, my soul is wounded by the bitings of the old Serpent the Devil; but mine eyes are ever looking up unto thee, holy Jesus! who hast made a salve for wounded souls of thine own wounds and blood; Heal, *O heal my soul, for I have sinned against thee.* Blessed Lamb of God, that takest away the sins of the world, take away mine also. O blessed Lamb of God, that takest away the sins of the world; grant me thy peace, even that peace which thou so dearly purchased hanging upon the cross for the recovery of sinsick souls.

Ps. 41. 4.

III.

At this hour my deerest Saviour was expanded on the cross, racked, and nailed, and bleeding. *And when the sixth hour was come there was darkness over the whole land.* The Sun being in its full strength suddenly withdrew the influence of its light from these mercileſs wretches, who crucified the Lord of glory: that glorious creature in its kind sorrowing in the sufferings of its Crea-

S. Mark 15. 33.

Creator. He hid his bright face, being as 'twere aſhamed to behold the Sun of righteouſneſs eclipſed and in the ſhadow of death; which may repreſent to my Conſcience my manifold deeds of darkneſs, the cauſe of my Saviours death; And the which dayly do eclipſe the light of Gods countenance from ſhining upon me. But bleſſed Jeſus, who didſt humble thy ſelf unto death upon the croſs for us miſerable ſinners, who ſat in darkneſs and in the ſhadow of death, illuminate my darkned ſoul with the true light which guides to everlaſting life, and to that light which is not liable to any eclipſe in the leaſt degree of diminution.

IV.

And laſtly, 'twas at this hour, my moſt dear and only Saviour, after that by his moſt painful ſufferings, and meritorious death, he had fully paid the ranſom, and ſatisfied Divine juſtice for the ſins of all mankind; conquered the devil; taken the keys of hell and of death, ſhewed himſelf alive to his Apoſtles by many infallible proofs, being ſeen of them *Act.* 1. 2, 3, 10.

forty

forty days, and ſpeaking of the things pertaining to the kingdom of God, did viſibly aſcend into heaven.

And therefore, now, O my ſoul, raiſe up thy ſelf, and by the wings of thy moſt ardent affections aſcend up to heavenward, whither thy bleſſed Redeemer at this hour aſcended.

Shall not the heart be there where its treaſure is? And ſurely all thy hopes of happineſs, yea of life it ſelf, are treaſured up in thy glorious Redeemer, who is gone into heaven.

GRant, I beſeech thee, Almighty God, that like as I do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo I may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end, *Amen.*

Medita-

¶ *Meditations for the Ninth hour, or Three a clock in the afternoon.*

I.

'TWas *about the Ninth hour*, wherein my bleſſed Redeemer after *he had cried with a loud voice gave up the Ghoſt*, and died for us miſerable ſinners. 'Twas for me and for my ſins my deareſt Saviour both ſuffered and died, he having no ſin of his own to ſuffer or die for: *But he was wounded for my tranſgreſſions, he was bruiſed for mine iniquities.* S. *Mat.* 27. 46, 50. *Iſ.* 53. 5.

O Saviour of the world, who by thy Croſs and precious blood haſt redeemed me; Save and help me againſt all my ghoſtly enemies: into thy hands I commend my ſpirit, my ſoul, my body, my all: for thou Lord haſt redeemed them, O Lord, thou God of truth.

II.

REmember holy Jeſus, in great mercy remember that hour, when once with a torn body and broken

broken heart, thou didſt ſhew forth the bowels of thy mercy, and die for us miſerable ſinners, and grant unto me, and all thoſe who have thy Croſs and Paſſion in a devout and thankful remembrance, that we may be made effectual partakers of the merits and benefits thereof: O pardon, good Lord, pardon all our ſins, the cauſe of thy ſo painful ſufferings; and grant us that by the virtue and power of thy death upon the Croſs, we may crucifie the old man, and utterly aboliſh the whole body of ſin, that we being dead to ſin, may live unto righteouſneſs, and by thy ſtripes be healed, *Amen.*

1 *Pet.* 2. 24.

III.

UPon the death of my Saviour the earth quaked, the rocks rent, and the veil of the Temple was rent in twain from the top to the bottom. And yet my heart is not broken within me; 'tis harder than the ſtones of the Temple which was a figure of it; harder than thoſe rocks that rent upon the expiration of my Lord; more inſenſible and ſtupid than the earth that quaked at the death of her maker.

S. *Mat.* 27. 5.

O Bleſſed Jeſus, let thy precious blood ſhed for me ſoften this my ſtony heart, (for in thine hands are the hearts of all men:) and grant that the bloud and water which at this hour iſſued from thy pierced ſide, may be the price of my redemption and the meritorious cauſe of my ſanctification here, and ſalvation hereafter, *Amen.*

IV.

HE *that believeth and is baptized* (though not in the outward and viſible ſign of water, through the inevitable want of opportunity, yet in the inward grace and deſire of his ſoul, or in his bloud of martyrdom) ſhall be ſaved, witneſs the thief upon the Croſs, who at this hour of the day believing and repenting from the bottom of his heart, received that joyful promiſe from Jeſus Chriſt. *This day ſhalt thou be with me in Paradiſe.* S. *Mark* 16. 16. S. *Luke* 23. 43.

I Confeſs, my life has been no better than was the life of this thief: even my whole life hath been

a trade of robbery, continually robbing God of his honour, and of that obedience I owe to his moſt holy Laws, and robbing my ſelf alſo of the peace of conſcience here and hopes of heaven hereafter. But bleſſed Jeſus who hadſt mercy on the thief, even in the very hour of his death repenting: have mercy upon me alſo, both now and in the hour of my death: Shut not the gates of Paradiſe againſt me, who haſt opened them to all true and penitent believers: I confeſs, I humbly confeſs my ſins, and it repenteth me exceedingly that I have offended thee by my ſo manifold tranſgreſſions; O let them not riſe up in judgment againſt me to obſtruct my reception after death into the joyes of Paradiſe; where thou liveſt and reigneſt with the Father and the holy Ghoſt ever one God, world without end, *Amen.*

Evening Meditations.

I.

Gal. 4.4. *Heb.* 1.2. 'TWas in the evening of time the bleſſed Son of God came down from heaven, and was incarnate

nate by the holy Ghoſt of the Virgin Mary. And therefore, O my Soul, if Chriſt be anew formed in thee, bleſs God, with the bleſſed mother of our Lord, and with joyful exultation, ſay

My ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour. S. Luk. 1. 46.

For he hath regarded: the lowlineſs of his hand-maiden, greatly regarded the humble and gracious diſpoſition of her ſoul, in humbling himſelf to be made man in her ſanctifyed womb. 47.

For behold from henceforth: all generations ſhall call me bleſſed. 48.

For he that is mighty hath magnified me: and holy is his name; even great, wonderful and holy, to whom be all glory aſcribed. 49.

Glory be to the Father, &c.

As it was in the beginning, &c.

II.

THe bleſſings of God are great and many, but above all, O my ſoul, thou art bound to bleſs God for thy redemption in the laſt days, the which, every evening re-

preſents unto thee. Say then that Pſalm of thankſgiving for the redemption of the world by the Son of God.

Pſal. 98. 1. O *Sing unto the Lord a new ſong: for he hath done marvellous things.*

2. *With his own right hand, and with his holy arm: hath he gotten himſelf the victory,* over all our ghoſtly enemies, the devil, the world, and the fleſh; ſin, death, and hell.

3. *The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.*

4. *He hath remembred his mercy and truth towards the houſe of* Iſrael: *and all the ends of the world have ſeen the ſalvation of our God.*

5. *Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce and give thanks.*

6. *Praiſe the Lord upon the harp: ſing to the harp with a Pſalm of Thanksgiving.*

7. *With Trumpets alſo and Shawms: O ſhew your ſelves joyful before the Lord the King.*

8. *Let*

8. *Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.*

9. *Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.*

10. *With righteouſneſs ſhall he judge the world: and the people with equity.*

Glory be to the Father, and, &c.

As it was in the beginning, &c.

III.

'TWas at this time of the day, that my bleſſed Lord having firſt waſhed his diſciples feet, did inſtitute that ſoul ſaving Sacrament of his moſt holy body and bloud. And the next day at the ſame hour he was taken down from the Croſs.

O Bleſſed Jeſu, Saviour and Redeemer, take away all my ſins, nail them to thy Croſs, bury them in thy grave; and grant me ſuch a fountain of tears to waſh the pollured feet of my diſordered affections, that with a clean heart, and a pure conſcience I may receive the Communion of thy precious body and bloud, not to my condem-

nation; but to the eternal health and salvation of my soul, *Amen.*

IV.

S. *Luk.* 24. 13, 35. 'TWas at this time of the day, my most dear Saviour being risen from the dead appeared to two of his disciples going to *Emmaus*, and *was known of them in breaking of bread.* How good and profitable a thing it is to speak of the holy Jesus with understanding and devotion; but more, much more effectual are good deeds than good words: it could not chuse but ravish the minds of these disciples to hear out of the blessed mouth of our Lord himself the holy Scriptures expounded, yet all this opened not their eyes to know the Lord, until charity enlarged their hearts to invite, yea to compel their fellow traveller to lodge, and eat bread with them. Then, and not till then were their understandings enlightned with the knowledge of their Redeemer. 'Tis divine love surpasseth all things for illumination: were my heart throughly enfir'd with this celestial flame, I should not be destitute of the light of truth, this fire and light being inseparable.

There

V.

THere be many that ſay: who will ſhew us any good? Pſal. 4. 6.

Lord lift thou up: the light of thy countenance upon us. 7.

Thou haſt put gladneſs in my heart: ſince the time that their corn and wine and oyl increaſed. 8.

I will lay me down in peace, and take my reſt: for it is thou, Lord, only that makeſt me dwell in ſafety. 9.

An Evening Hymn.

NOw that the ſable mantle of the night,
O'reſpreads the earth, and vails the chereful light:
O thou who art of light, and life the ſpring,
Of grace and glory the eternal King.
Upon thy ſervant cauſe thy face to ſhine,
And ſave me for thy mercies ſake divine.
Forgive me what I have offended in
This day; by thought, or word, or deed of ſin.
For my ſweet Saviours ſake, propitious be

To him, who now pours forth his soul to thee.

All glory to the Trinity,
Whom I adore in Unity,
The Father, Son, and holy Ghost,
One Lord which is of Mighties most,
As it has e're been heretofore;
Is now, and shall be evermore.
Amen.

Bed-time Meditations.

I.

Rev. 1. 8. Is. 44. 6. I *Am* Alpha *and* Omega, *the beginning and the end, the first and the last, saith the Lord:* from the Lord I have my beginning, and he is the end of my being. 'Tis therefore but just and reasonable (O my soul) as to begin, so to end the day with the service of thy God, to *make the out-goings of the morning, and evening to praise him,* who hath made both the night and day.

Psal. 8. 1. *O Lord our governor, how excellent is thy name in all the world: thou that hast set thy glory above the heavens.*

For

For I will consider the heavens, even the works of thy fingers: the moon and the stars which thou hast ordained. 3.

The day is thine, and the night is thine: thou hast prepared the light and the sun. Ps. 74. 17.

Thou hast set all the borders of the earth: thou hast made summer, and winter. 18.

II.

I Will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest. Ps. 132. 4.

Until I find out a place for the Temple of the Lord: an habitation for the mighty God of Jacob. 5.

I cannot hope to sleep in peace, or to be guarded from ugly dreams, and the delusions of the night, and from the spirits and powers of darkness; except the mighty God of *Jacob* be invited by fervent prayers, and vouchsafe to make the Temple of my heart the habitation of his holiness.

Pſal. 91. 1. *WHoſo dwelleth under the defence of the moſt High: ſhall abide under the ſhadow of the Almighty.*

2. *I will ſay unto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.*

3. *For he ſhall deliver thee my ſoul from the ſnare of the hunter: and from the noiſome peſtilence.*

4. *He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.*

5. *Thou ſhalt not be afraid for any terror by night: nor for the arrow that flyeth by day.*

6 *For the peſtilence that walketh in darkneſs: nor for the ſickneſs that deſtroyeth in the noon day.*

11. *For he ſhall give his Angels charge over thee: to keep thee in all thy ways.*

13. *Thou ſhalt go upon the Lion and Adder: the young Lion and the dragon ſhalt thou tread under thy feet;* even the devil and all his Angels I ſhall eaſily vanquiſh and overcome by the defence of the moſt High, and being ſhadowed under the ſacred wings

wings of his moſt merciful protection.

III.

'TWas at this hour my deareſt Saviour was in a bitter agony and ſwet great drops of blood under the preſſure of the ſins of men, and out of a ſad apprehenſion of his enſuing ſufferings for the ſame: He was alſo at this hour laid in the grave, and lamented by the women that followed him. And, ſhall not tears diſtil from mine eyes, in remembrance of that blood that flowed from his veins; Thy very miſcarriages of this day, in thought and deſire, in word and deed, if not waſhed away in this precious blood, would involve thee, O my ſoul, in blackneſs and darkneſs for ever: O then, confeſs them, and bewail them; and let thy tears be intermixed with thy faith in the bloud of Chriſt; be buried with thy Saviour, and bid adieu for ever to this wicked world, and all the Pomps and Vanities thereof; that being delivered from the iniquities of this ſinful life, thou mayſt eſcape the bitter weeping and wailing of the nethermoſt hell.

In

Pſ. 31.1. *IN thee, O Lord, have I put my truſt: let me never be put to confuſion, deliver me in thy righteouſneſs.*

2. *Bow down thine ear to me: make haſt to deliver me.*

3. *And be thou my ſtrong rock, and houſe of defence: that thou mayeſt ſave me.*

4. *For thou art my ſtrong rock, and my caſtle: be thou alſo my guide, and lead me for thy Names ſake.*

5. *Draw me out of the net, that they have laid privily for me: for thou art my ſtrength.*

6. *Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.*

All glory be to God the Father, who hath made me, and all the world.

All glory be to God the Son, who hath redeemed me, and all mankind.

All glory be to God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Bleſſed be the holy and undivided Trinity, now, and evermore. *Amen.*

IV.

THy ſalvation, O my ſoul, is the end of thy faith, and therefore 'tis very meet, as to begin, ſo

to

to end the day in the confeſſion of the ſame; and as thou reſolveſt to die in the true faith, ſo reſolve alſo not to ſleep without it: but ſay, not ſleightly and cuſtomarily only, but reverently, and underſtandingly;

I believe in God the Father Almighty, Maker of heaven and earth.
And in Jeſus Chriſt his only, *&c.*

All this I ſtedfaſtly believe: And, as I have been baptized into this faith; ſo grant me, bleſſed Lord, to continue in the ſame unto my lives end: Herein to war a good warfare, and to finiſh my courſe, that after this mortal life ended, I may receive from the Author and finiſher of our faith, the *crown of righteouſneſs* which is *laid up*, I believe and hope, *for me* as *for all thoſe alſo which love his appearing.* 1 *Tim.* 1. 18. 2 *Tim.* 4. 7. 8.

Meditations in the Night.

WIth my ſoul have I deſired thee in the night, yea with my ſpirit within me will I ſeek thee early: Iſ. 26 9.

Early

Early and late will I ſeek thee, night and day will I call upon thee; for thou art my God, and my all: even all that I am, and all that I have, and all that I hope to be.

Pſ. 63 7. *Have I not remembred thee in my bed: and thought upon thee when I was waking?*

8. *Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoyce.* Under the ſhadow of thy wings there is peace and ſecurity in the blackeſt night of worldly calamities: O caſt me not out from under the ſhadow of thy wings. For,

9. *My ſoul hangeth upon thee.*

Though thou ſlay me for my ſins, *Job* 13.15. *yet will I* put my *truſt in thee.*

*Pſ.*116.14. *Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the Son of thine hand-maid.* Such I heartily deſire to be, even thy ſincere ſervant, and an obedient Son of thy Church, that I may be ſaved with the remnant of the true Iſraelites.

My ſins, I confeſs, are like the black clouds of the night, and my tranſgreſſions interpoſe betwixt my ſoul and my God, who is the bright-

neſs

neſs and ſplendor of ſouls; but the Day-ſpring from on high hath diſpelled theſe clouds of darkneſs and of the night.

Ariſe then, holy Jeſus, upon my darkned ſoul, turn me from all the errors of my ways, and ſave me for thy mercies ſake, *Amen.*

A brief Paraphraſe upon Pſalm CXXXIX.

1. O *Lord thou haſt ſearched me out and known me*, ever ſince my firſt being, for thou gave it me, *thou knoweſt my down ſitting* and lying, at every time when, in every place where; if in company, with what perſon; and every manner of way how it is, and alſo *mine upriſing*, *thou* clearly *underſtandeſt* all *my thoughts*, deſires, intentions and purpoſes *long before* they be conceived in my heart and mind.

2. *Thou* by thy eſſential preſence, whereby thou filleſt heaven and earth art not only in, but alſo *about my path*, what place, company, exerciſe or

or action ſoever I walk unto; openly or ſecretly, by day or night, *and about my bed*, in what chamber, corner or place ſoever I ly down: and though the ſeaſon be never ſo dark, the place private, the path obſcure or intricate, and action ſecret, yet *thou* moſt narrowly and throughly *ſpyeſt out all my ways*, how, and what way ſoever I move by the feet and members of my body; or will, deſires, and affections of my ſoul.

3. *For loe*, this alſo I muſt needs acknowledge, which ſhould oblige me to a diligent and perpetual watchfulneſs to take heed what I ſay, ſeeing that *there is not a word in my tongue*: before the conceiving, in the framing, at the pronouncing or after the uttering: *but thou, O Lord, knoweſt it altogether*, whether it be plain, honeſt, ſimple, true, ſincere to ſome good end: or it be ſubtle, falſe, deceitful, covered with open plauſible pretenſes; concealed with ſecret reſervations; whatſoever the intentions of my heart aim at thereby.

4. *Thou haſt faſhioned me behind and before: and laid thy*, Creating, preſerv-

preſerv'ng, providing, governing and ſupporting *hand upon me*: the figure of all my parts is the impreſſion thereof.

5. *Such knowledge*, as to find out much leſs to imitate the manner or myſtery of thy workmanſhip in me, and thy all knowing over-ſight of all my paths, ways, words and actions *is too wonderful and excellent for me, I cannot attain unto it*, it ſo exceeeds my capacity, 'tis above my reach to conceive the ſuper-excellency, ſtrictneſs and exactneſs thereof.

6. *Whither ſhall I go then from thy Spirit?* which filleth the world and containeth all things: *or whither ſhall I go then, from thy preſence?* who art omnipreſent.

7. *If I climb up to heaven, thou art there* inthron'd in the reſplendent brightneſs of thy glorious Majeſty: or *if I go down to hell, thou art there alſo* in the execution of thy Juſtice; or if I go down into the loweſt parts of the earth, thou art there alſo, by thy power and providence, for even that very duſt, whereinto the dead are diſſolved, is preſerved from annihilation by thy eſſential preſence therewith.

8. *If*

8. *If I take the wings of the morning*, which even on a ſuddain overſpreads, inlightens and embeams the face of the whole earth; and be conveyed even as ſwift as lightning to the utmoſt parts of the world where 'tis unhabitable by mankind, *and* to *remain in the uttermoſt parts of the* earth or *ſea*,

9. *Even there alſo ſhall thy hand* of power *lead me: and thy right hand* of providence *ſhall hold me* and keep me in my being.

10. *If I* by the carnal, groſs, ignorant and inconſiderate imaginations of my own deceitful heart ſhould be moved to *ſay*, *peradventure the darkneſs* which ſo hideth things from the ſight and apprehenſion of men that they cannot diſcern or find them out, *ſhall cover me* from the ſight and apprehenſion of God, ſo that I may be ſecure from ever being diſcovered; or found out by him; I ſhall ſoon be convinced of the folly of all ſuch groundleſs conceits; for even *then*, when I ſeem to be ſecret and undiſcoverable, *ſhall my night be turned to day* by the piercing beams of thee, who art the perpetual

tual and inexhauſtible fountain of light that ſhineth in darkneſs, though the darkneſs comprehend it not.

11. *Yea* verily *the darkneſs* to us ignorant mortal creatures *is no darkneſs with thee* the all-ſeeing and immortal Creator: *but the night is as clear* to thy diſcerning eye, which is ten thouſand times brighter than the Sun, *as the day: the darkneſs and light to thee are both alike:* for the night doth no more veil me or my actions from thy all-ſeeing eyes, than the lighteſt ſun-ſhining of the noon-day-light; Nor is it any marvel that the moſt ſecret motions of my thoughts, words or actions cannot be hid from thee,

12. *For my reins are thine,* my moſt inward, hidden and ſecret parts both of body and ſoul are in thy poſſeſſion; thou ſifteſt and trieſt them all, none of them can eſcape thy ſcrutiny: *thou haſt* by a moſt curious and exquiſite artifice framed, and ſo tenderly, carefully and ſafely *covered me in my mothers womb,* that no adverſe or obnoxious thing hath occaſioned my abortion or periſhing, Therefore

13. *I will give* moſt humble, hearty, unfeigned and continual *thanks unto thee*, and that moſt deſervedly; firſt, becauſe of the great and unrequitable benefit, and ſtupendious work of my creation, both in reſpect of ſoul and body, *for I am fearfully and wonderfully made*. And, O how am I obliged for ever to acknowledge this ineſtimable benefit with all humble gratitude: for I might have been made a Toad, a Serpent, or any the moſt deſpicable creature: But I am made after the image of Almighty God my Maker; for which let me never forget to praiſe thy holy name, O my God, not only with my lips; but by living to thy glory. And let thy glorious name be for ever extolled and magnified alſo, becauſe that *marvellous are* all *thy* other *works* of Creation and providence, *and that my ſoul* by ſeriouſly contemplating and conſidering the heavens, earth, ſeas, waters, with the excellency, multitude, variety, uſes and benefits of all the creatures contained in them, as alſo by meditating in thy holy word, and by the illumination of thy holy

holy Spirit *knoweth right well*, that they ſo far tranſcend her ſhallow capacity, as cannot be either expreſſed by my tongue, or conceived in my mind.

14. *My* very *bones* though they be covered with skin, fleſh and ſinews, and hid from the appearance of men, yet they *are not hid from thee*: whoſe moſt bright and penetrating eye can as well ſee them through all theſe, as through the moſt clear and tranſparent cryſtal glaſs. But I will ſpeak of my being at my firſt conception, when thou poured me out as milk, and curdled me like cheeſe, as alſo in my hourly, dayly and weekly growth, before ever I appeared in the world: I may ſay and that truly, thou didſt ſee my moſt inward parts *though I be made ſecretly* and inviſibly to all living creatures, *and faſhioned* and compoſed in ſuch an exquiſite manner like the moſt curious contexture of network, or embroidery of needlework *beneath* in my mothers womb, than the which there is not a more hidden place or ſecret cave for a ſhop or work-houſe *in the earth*:

15. *Thine*

Thine eyes did see my substance, yet being an *imperfect* and unshapen embryo, a rude and incomposed mass of sinful seed, *and in thy book were all my members written*, either as if thou didst delineate, order and dispose them, as in a book: or set down the number and names of them in the Register of thy most perfect and everlasting Remembrance.

16. *Which day by day* according to the time appointed and determined by thee O Lord, they all *were fashioned* and grew up by degrees unto a perfect shape, *when as yet* a little space before *there was none of them* that did exist in nature.

17. *How dear* and precious *are thy* mysterious, profound, wise, gracious and merciful *counsels unto me*, seeing that by them I am taught not only to admire thy unsearchable wisdom, but also savingly to know thee, *O God*; and the means how I may be for ever happy in the enjoyment of thee. *O how great and manifold is the sum* and heads *of them*? they are wonderful and innumerable: for

18. *If I* should undertake to *tell them*, I should set upon an insuperable

ble and endleſs work, I might begin, but I could never make an end: for *they are moe in number than the ſand* upon the ſea ſhore. *When I awake up I am preſent with thee* in the meditations and contemplations of my ſoul, admiring all thy works in reſpect of both their greatneſs and goodneſs.

23. *Try me* O my *God* even as ſilver is tried when purified from the droſs, thus trie me, *and ſeek the* very *ground of my heart* that no dregs of ſinful thoughts or deſires cleave ſecretly to my ſoul, *prove me and examine my thoughts* and keep them cloſe unto thee.

24. *Look well if there be any way of wickedneſs in me*, either inwardly in the inclinations and deſires of my heart, or outwardly in the words and actions of my life and converſation, and deliver me from it, *and lead me in the way* of life *everlaſting*. Amen.

THE END.

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The other two figures before the letter K, *between* page 192 *and* 193.